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### PEOPLE'S EDITION.

THE

# REVISED NEW TESTAMENT,

EMBRACING THE

COMPLETE TEXT OF THE REVISED VERSION:

ALSO

### A CONCISE HISTORY OF THIS REVISION

AND OF

PREVIOUS VERSIONS AND TRANSLATIONS.

EDITED BY

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#### THE NAMES AND ORDER

OF ALL

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THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly

known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in

the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version, They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:-'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word Church not to be translated Congregation, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:— 'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed

in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honored Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of

Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

- '1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.
- · '2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.
- '3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the ex-

isting Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the

twenty-fifth day of May 1870 were as follows:--

- '1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.
- '2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.
- '3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.
- '4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.
- '5. To make or retain no change in the Text on the second final revision by each Company, except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.
- '6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.
- '7. To revise the headings or chapters and pages, paragraphs, italics, and punctuation.
- '8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One

only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been

found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two-thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Author-

ised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary by consequence, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary by consequence; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that

there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version

as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek acrist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek acrist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the acrist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without

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running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English or the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first

assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined. discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version. was supported by at least one third, and, where it differs from the Authorised Version. by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be econciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition

of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italies into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

- (b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.
- (c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.
- (d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words.

This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER, WESTMINSTER ABBEY. 11th November 1880.

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## NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

## JESUS CHRIST

### TRANSLATED OUT OF THE GREEK:

BEING THE VERSION SET FORTH A. D. 1611

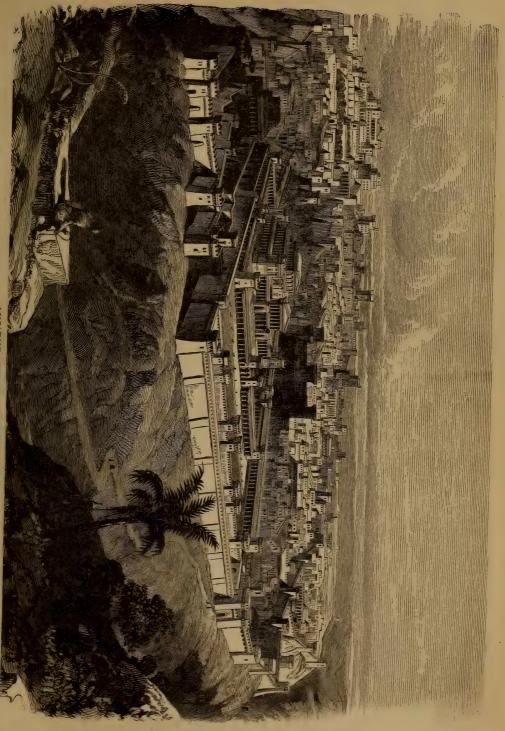
COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A. D. 1881.

WALDEN & STOWE: cincinnati, chicago, st. Louis.

1881.





ANCIENT JERUSALEM.



#### THE GOSPEL ACCORDING TO

### S. MATTHEW.

- 1 THE book of the <sup>2</sup>generation of Jesus Christ, the son of David, the son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Ju-3 dah and his brethren; and Judah

begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hez-

4 ron begat <sup>3</sup>Ram; and <sup>3</sup>Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat

5 Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king.

And David begat Solomon of her that had been the wife of Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and 8 Abijah begat 'Asa; and 'Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; 10 and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat 'Amon; and 11 'Amon begat Josiah; and Josiah begat Jechoniah and his brethren,

at the time of the 6carrying away

to Babylon.

And after the <sup>6</sup>carrying away 12 to Babylon, Jechoniah begat <sup>7</sup>Shealtiel; and <sup>7</sup>Shealtiel begat Zerubbabel; and Zerubbabel begat 13 Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor 14 begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Ele-15 azar begat Matthan; and Matthan begat Jacob; and Jacob begat Jo-16 seph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from 17 Abraham unto David are fourteen generations; and from David unto the <sup>6</sup>carrying away to Babylon fourteen generations; and from the <sup>6</sup>carrying away to Babylon unto the Christ fourteen generations.

Now the \*birth \*of Jesus Christ 18 was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the \*10\*Holy Ghost. And Joseph her 19 husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he 20

<sup>&</sup>lt;sup>1</sup> Or, The genealogy of Jesus Christ <sup>2</sup> Or, birth: as in ver. 18. <sup>3</sup> Gr. Aram. <sup>4</sup> Gr. Asaph. <sup>5</sup> Gr. Amos. <sup>6</sup> Or, removal to Babylon <sup>7</sup> Gr. Salathiel. <sup>8</sup> Or, generation: as in ver. 1. <sup>9</sup> Some ancient authorities read of the Christ. <sup>10</sup> Or, Holy Spirit: and so throughout this book.

thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is 'conceived in 21 her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his 22 people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name <sup>2</sup>Immanuel;

which is, being interpreted, God 24 with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and 25 took unto him his wife; and knew her not till she had brought forth a son: and he called his name Jesus.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, <sup>3</sup>wise men from the east came to Je-2 rusalem, saying, <sup>4</sup>Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. <sup>3</sup> And when Herod the king heard

it, he was troubled, and all Jerusalem with him. And gathering 4 together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto 5 him, In Bethlehem of Judæa: for thus it is written 5 by the prophet,

And thou Bethlehem, land of 6 Judah,

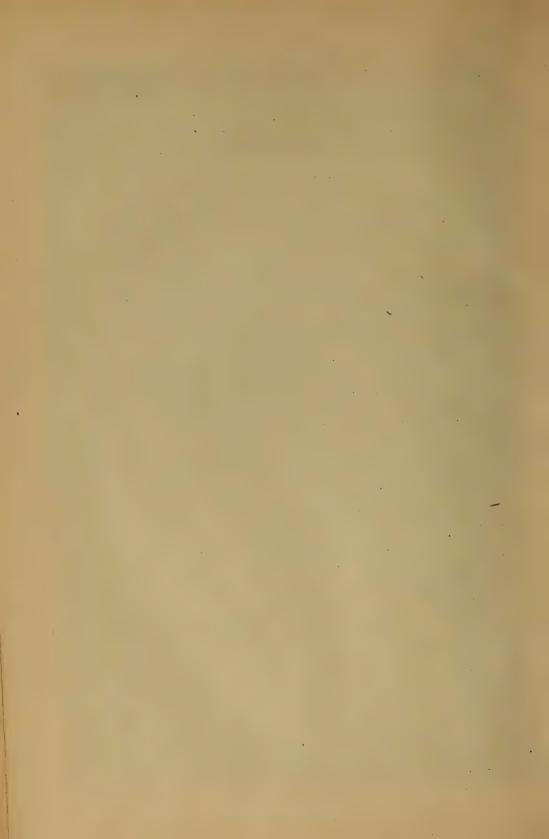
Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,

Which shall be shepherd of my people Israel.

Then Herod privily called the 7 <sup>3</sup>wise men, and learned of them carefully 6 what time the star appeared. And he sent them to 8 Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having 9 heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when 10 they saw the star, they rejoiced with exceeding great joy. And 11 they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening

<sup>&</sup>lt;sup>1</sup> Gr. begotten. <sup>2</sup> Gr. Emmanuel. <sup>3</sup> Gr. Magi. Compare Esther i. 13; Dan. ii. 12. 
<sup>4</sup> Or, Where is the King of the Jews that is born? <sup>5</sup> Or, through <sup>6</sup> Or, the time of the star that appeared



their treasures they offered unto him gifts, gold and frankincense 12 and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the 14 young child to destroy him. And he arose and took the young child and his mother by night, and de-15 parted into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did 16 I call my son. Then Herod, when he saw that he was mocked of the <sup>1</sup>wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the 17 wise men. Then was fulfilled that which was spoken 2by Jeremiah the prophet, saying,

A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;

And she would not be comforted, because they are not.

But when Herod was dead, be-19 hold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young 20 child and his mother, and go into the land of Israel: for they are dead that sought the young child's And he arose and took the 21 young child and his mother, and came into the land of Israel. But 22 when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came 23 and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

And in those days cometh John 3 the Baptist, preaching in the wilderness of Judæa, saying, Repent 2 ye; for the kingdom of heaven is at hand. For this is he that 3 was spoken of 2by Isaiah the prophet, saying,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight. Now John himself had his raiment 4 of camel's hair, and a leathern girdle about his loins; and his food

5 was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region 6 round about Jordan; and they were baptized of him in the river Jordan, 7 confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee 8 from the wrath to come? Bring forth therefore fruit worthy of 9 repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto 10 Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, 11 and cast into the fire. I indeed baptize you 2with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not 3 worthy to bear: he shall baptize you 2 with the Holy Ghost 12 and with fire: whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be 14 baptized of him. But John would have hindered him, saying, I have

need to be baptized of thee, and comest thou to me? But Jesus 15 answering said unto him, Suffer \*it\* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when 16 he was baptized, went up straightway from the water: and lo, the heavens were opened \*unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of 17 the heavens, saying, \*This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the 4 Spirit into the wilderness to be tempted of the devil. And when 2 he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said 3 unto him, If thou art the Son of God, command that these stones become bread. But he answered 4 and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil 5 taketh him into the holy city; and he set him on the spinnacle of the temple, and saith unto him, If thou 6 art the Son of God, cast thyself down: for it is written.

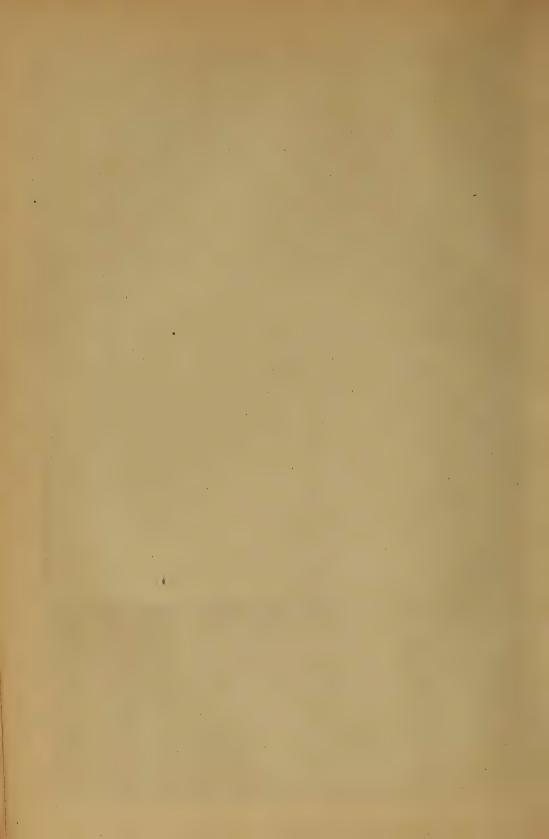
He shall give his angels charge concerning thee:

And on their hands they shall bear thee up,

<sup>&</sup>lt;sup>1</sup> Or, your repentance <sup>2</sup> Or, in <sup>3</sup> Gr. sufficient. <sup>4</sup> Or, me <sup>5</sup> Some ancient authorities omit unto him. <sup>6</sup> Or, This is my Son; my beloved in whom I am well pleased. See ch. xii. 18. <sup>7</sup> Gr. loaves. <sup>8</sup> Gr. wing.



THE WISE MEN GUIDED BY THE STAR.



Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt 8 the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the 9 world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall 10 down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

12 Now when he heard that John was delivered up, he withdrew 13 into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naph-14 tali: that it might be fulfilled which was spoken 1by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali,

Toward the sea, beyond Jordan,
Galilee of the Gentiles,

The people which sat in darkness
Saw a great light,
And to them which sat in the
region and shadow of death,
To them did light spring up.

From that time began Jesus to 17 preach, and to say, Repent ye; for the kingdom of heaven is at hand.

And walking by the sea of 18 Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, 19 Come ye after me, and I will make you fishers of men. And 20 they straightway left the nets, and followed him. And going 21 on from thence he saw other two brethren, 'James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straight-22 way left the boat and their father, and followed him.

And <sup>5</sup>Jesus went about in all <sup>23</sup> Galilee, teaching in their synagogues, and preaching the <sup>6</sup>gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him <sup>24</sup> went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, <sup>7</sup>possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great <sup>25</sup> multitudes from Galilee and De-

<sup>&</sup>lt;sup>1</sup> Or, through <sup>2</sup> Gr. The way of the sea. <sup>2</sup> Gr. nations: and so elsewhere. <sup>4</sup> Or, Jacob: and so elsewhere. <sup>5</sup> Some ancient authorities read he. <sup>6</sup> Or, good tidings: and so elsewhere. <sup>7</sup> Or, demoniacs

capolis and Jerusalem and Judea and from beyond Jordan.

- 5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples 2 came unto him: and he opened his mouth and taught them, saying,
- Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn:
  for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
  - 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
  - 7 Blessed are the merciful: for they shall obtain mercy.
  - 8 Blessed are the pure in heart: for they shall see God.
  - 9 Blessed are the peacemakers: for they shall be called sons of God.
- Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you
- 12 falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but

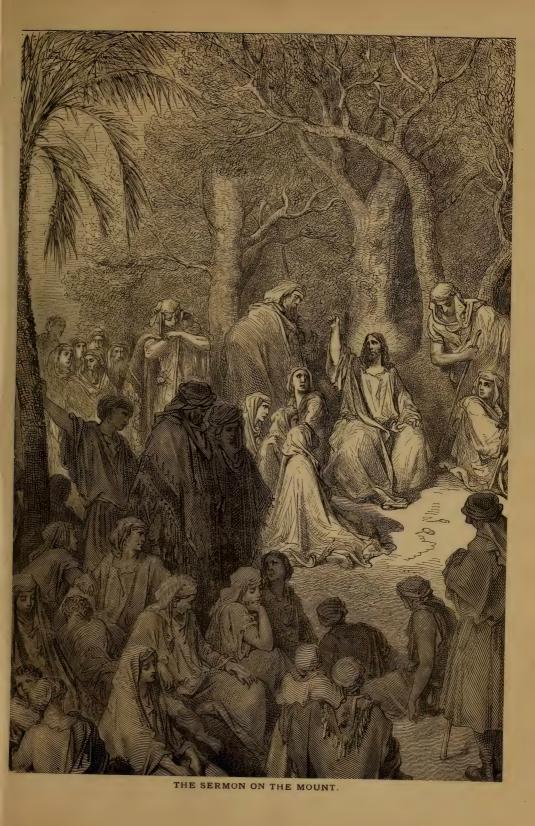
to be cast out and trodden under foot of men. Ye are the light of 14 the world. A city set on a hill cannot be hid. Neither do men 15 light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light 16 shine before men, that they may see your good works, and glorify your Father which is in heaven.

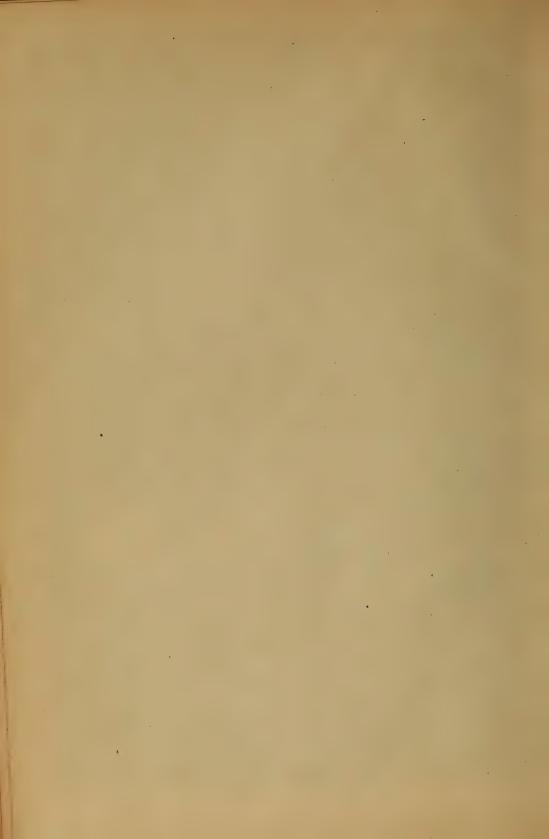
Think not that I came to de- 17 stroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till 18 heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whoso- 19 ever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I 20 say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said 21 to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but 22 I say unto you, that every one who is angry with his brother 2 shall

<sup>&</sup>lt;sup>1</sup>Some ancient authorities transpose ver. 4 and 5.

<sup>2</sup>Many ancient authorities insert without cause.





be in danger of the judgement; and whosoever shall say to his brother, <sup>1</sup>Raca, shall be in danger of the council; and whosoever shall say, <sup>2</sup>Thou fool, shall be in danger <sup>3</sup>of 23 the 4hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then 25 come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge 5deliver thee to the officer, 26 and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. 27 Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery 29 with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole 30 body be cast into 6hell. And if thy right hand causeth thee to stumble, cut it off, and cast it

from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into <sup>6</sup>hell. It was said 31 also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto 32 you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it 33 was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, 34 Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is 35 the footstool of his feet; nor 7by Jerusalem, for it is the city of the great King. Neither shalt thou 36 swear by thy head, for thou canst not make one hair white or black. <sup>8</sup> But let your speech be, Yea, 37 yea; Nay, nay: and whatsoever is more than these is of 9 the evil one.

Ye have heard that it was said, 384 An eye for an eye, and a tooth for a tooth: but I say unto you, Re-394 sist not 10 him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other

<sup>&</sup>lt;sup>1</sup> An expression of contempt. <sup>2</sup> Or, Moreh, a Hebrew expression of condemnation. <sup>3</sup> Gr. unto or into. <sup>4</sup> Gr. Gehenna of fire. <sup>5</sup> Some ancient authorities omit deliver thee. <sup>6</sup> Gr. Gehenna. <sup>7</sup> Or, toward <sup>8</sup> Some ancient authorities read But your speech shall be. <sup>9</sup> Or, evil: as in ver. 39; vi. 13. <sup>10</sup> Or, evil

40 also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke 41 also. And whosoever shall 1compel thee to go one mile, go with him 42 twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43 - Ye have heard that it was said. Thou shalt love thy neighbour, and 44 hate thine enemy: but I say unto you, Love your enemies, and pray 45 for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just 46 and the unjust. For if ye love them that love you, what reward have ye? do not even the 2publi-47 cans the same? And if ye salute your brethren only, what do ye more than others? do not even the Ye there-48 Gentiles the same? fore shall be perfect, as your heavenly Father is perfect.

6 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

Verily I say unto you, They have received their reward. But when 3 thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in 4 secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not 5 be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets. that they may be seen of men. Verily I say unto you, They have received their reward. But thou, 6 when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain 7 repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not 8 therefore like unto them: for 3your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray 9 ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be 10 done, as in heaven, so on earth. Give us this day 4 our daily bread. 11 And forgive us our debts, as we 12 also have forgiven our debtors. And bring us not into temptation, 13 but deliver us from 5 the evil one.6

<sup>&</sup>lt;sup>1</sup>Gr. impress. <sup>2</sup>That is, collectors or renters of Roman taxes: and so elsewhere.

<sup>\*</sup>Some ancient authorities read God your Father. 
4 Gr. our bread for the coming day.

Or, evil Many authorities, some ancient, but with variations, add For thine is the kingdom, and the power, and the glory, forever. Amen.



Mouth of the Jordan.



The Jordan at Paneas.



Ford of the Jordan.



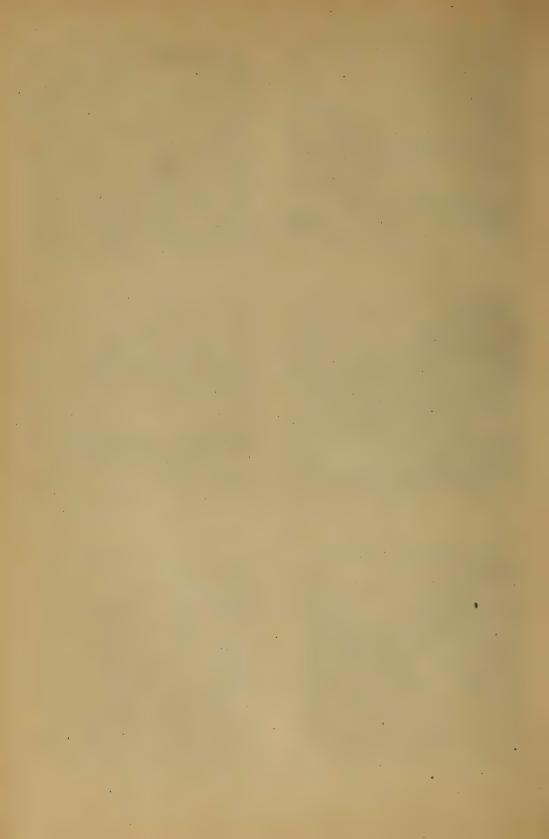
Lake Shores of Gennesaret.



The Dead Sea, near Sodom.



Mouth of the Arnon.



14 For if ye forgive men their trespasses, your heavenly Father will 15 also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their re-17 ward. But thou, when thou fastest, anoint thy head, and wash thy 18 face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor 21 steal: for where thy treasure is, 22 there will thy heart be also. lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is 24 the darkness! No man can serve two masters: for either he will

hate the one, and love the other; or else he will hold to one, and despise the other. Ye can not serve God and mammon. There- 25 fore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of 26 the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anx-27 ious can add one cubit unto his 2stature? And why are ye anx-28 ious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin : yet I say unto you, 29 that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the 30 grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, 31 What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all 32 these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his king- 33

dom, and his righteousness; and all these things shall be added 34 unto you. Be not therefore anxious for the morrow will be anxious for itself Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. 2 For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be meas-3 ured unto you And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own 4 eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the 5 beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy

feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and 8 it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be 9 opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a

unto the dogs, neither cast your

pearls before the swine, lest haply

they trample them under their

stone; or if he shall ask for a fish, 10 will give him a serpent? If ye 11 then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever 12 ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Enter ye in by the narrow gate: 13 for wide 'is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. 'For narrow is the 14 gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which 15 come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know 16 them. Do men gather grapes of thorns, or figs of thistles? so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good 18 tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that 19 bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall 20 know them. Not every one that 21 saith unto me, Lord, Lord, shall

<sup>&</sup>lt;sup>1</sup> Some ancient authorities omit is the gate.
narrow is the gate, &c.

<sup>&</sup>lt;sup>2</sup> Many ancient authorities read How

enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord. Lord, did we not prophesy by thy name, and by thy name cast out 'devils, and by thy name 23 do many 2mighty works? And then will I profess unto them, I never knew you: depart from me, 24 ve that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the 25 rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded 26 upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof. 28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his 29 teaching: for he taught them as one having authority, and not as their scribes.

8 And when he was come down from the mountain, great multi-

tudes followed him. And behold, 2 there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth 3 his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto 4 him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when he was entered into 5 Capernaum, there came unto him a centurion, beseeching him, and 6 saying, Lord, my <sup>3</sup> servant lieth in the house sick of the palsy, grievously\* tormented. And he 7 saith unto him, I will come and heal him. And the centurion an-8 swered and said, Lord, I am not 4worthy that thou shouldest come under my roof: but only say 5 the word, and my 3 servant shall be healed. For I also am a man 9 <sup>6</sup> under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my 'servant, Do this, and he doeth it. And when Jesus heard 10 it, he marvelled, and said to them that followed, Verily I say unto you, 8I have not found so great

<sup>&</sup>lt;sup>1</sup> Gr. demons. <sup>2</sup> Gr. powers. <sup>3</sup> Or, boy <sup>4</sup> Gr. sufficient. <sup>5</sup> Gr. with a word. <sup>6</sup> Some ancient authorities insert set: as in Luke vii. 8. <sup>7</sup> Gr. bondservant. <sup>8</sup> Many ancient authorities read With no man in Israel have I found so great faith.

11 faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall 'sit down with Abraham, and Isaac, and Jacob, in the king-12 dom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing 13 of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the 'servant was healed in that hour.

And when Jesus was come into Peter's house, he saw his wife's 15 mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and min-16 istered unto him. And when even was come, they brought unto him many 3possessed with devils: and he cast out the spirits with a word, 17 and healed all that were sick: that it might be fulfilled which was spoken 4by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And there came <sup>5</sup>a scribe, and said unto him, <sup>6</sup>Master, I will follow thee whithersoever thou 20 goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have <sup>7</sup>nests;

but the Son of man hath not where to lay his head. And another of 21 the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, 22 Follow me; and leave the dead to bury their own dead.

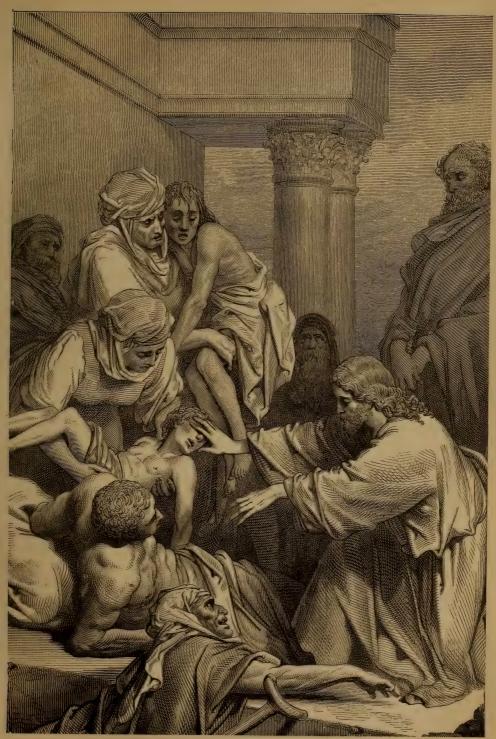
And when he was entered into 23 a boat, his disciples followed him. And behold, there arose a great 24 tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And 25 they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are 26 ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men mar- 27 velled, saying, What manner of man is this, that even the winds and the sea obey him?

And when he was come to the 28 other side into the country of the Gadarenes, there met him two <sup>3</sup>possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they 29 cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there 30 was afar off from them a herd of many swine feeding. And the 31 <sup>8</sup>devils besought him, saying, If

Gr. recline.
Gr. Teacher

<sup>&</sup>lt;sup>2</sup> Or, boy <sup>3</sup> Or, demoniacs <sup>7</sup> Gr. lodging-places.

<sup>&</sup>lt;sup>4</sup> Or, through <sup>5</sup> Gr. one scribe. <sup>8</sup> Gr. demons.



CHRIST HEALING THE SICK.



thou cast us out, send us away into 32 the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and 33 perished in the waters. And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were possessed with devils. 34 And behold, all the city came out to meet Jesus: and when they saw him, they be sought him that he would depart from their borders. And he entered into a boat, and crossed over, and came into his own 2 city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, 2Son, be of good cheer; thy 3 sins are forgiven. And behold, certain of the scribes said within themselves. This man blasphemeth. 4 And Jesus 3knowing their thoughts said, Wherefore think ye evil in 5 your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath 'power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy 7 house. And he arose, and departed

8 to his house. But when the mul-

titudes saw it, they were afraid, and glorified God, which had given such <sup>4</sup>power unto men.

And as Jesus passed by from 9 thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as he <sup>5</sup>sat <sup>10</sup> at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees <sup>11</sup> saw it, they said unto his disciples, Why eateth your <sup>6</sup>Master with the publicans and sinners? But when he heard it, he said, <sup>12</sup> They that are <sup>7</sup>whole have no need of a physician, but they that are sick. But go ye and learn what <sup>13</sup> this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

Then come to him the disciples 14 of John, saying, Why do we and the Pharisees fast 8 oft, but thy disciples fast not? And Jesus 15 said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece 16 of undressed cloth upon an old garment; for that which should fill it up taketh from the gar-

<sup>&</sup>lt;sup>1</sup> Or, demoniacs <sup>2</sup> Gr. Child. <sup>3</sup> Many ancient authorities read seeing. <sup>4</sup> Or, authority <sup>5</sup> Gr. reclined: and so always. <sup>6</sup> Or, Teacher <sup>7</sup> Gr. strong. <sup>8</sup> Some ancient authorities omit of the second of the

ment, and a worse rent is made.

17 Neither do men put new wine into old 'wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

While he spake these things unto them, behold, there came 2a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon 19 her, and she shall live. Jesus arose, and followed him. 20 and so did his disciples. And behold, a woman, who had ar issue of blood twelve years, came behind him, and touched the border 21 of his garment: for she said within herself. If I do but touch his garment, I shall be 3made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath 4made thee whole. And the woman was 3made whole 23 from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the 24 crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they 25 laughed him to scorn. But when the crowd was put forth, he entered in, and took her by the 26 hand; and the damsel arose. And 5the fame hereof went forth into all that land.

And as Jesus passed by from 27 thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the 28 house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, say-29 ing, According to your faith be it done unto you. And their eyes 30 were opened. And Jesus 'strictly charged them, saying, See that no man know it. But they went 31 forth; and spread abroad his fame in all that land.

And as they went forth, behold, 32 there was brought to him a dumb man possessed with a <sup>7</sup>devil. And 33 when the <sup>7</sup>devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the 34 Pharisees said, <sup>8</sup>By the prince of the <sup>9</sup>devils casteth he out <sup>9</sup>devils.

And Jesus went about all the 35 cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when 36 he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his 37

<sup>&</sup>lt;sup>1</sup> That is, skins used as bottles.

<sup>5</sup> Gr. this fame.

<sup>6</sup> Or, sternly

<sup>&</sup>lt;sup>2</sup> Gr. one ruler.
<sup>7</sup> Gr. demon.

<sup>&</sup>lt;sup>3</sup> Or, saved <sup>4</sup> Or, saved thee <sup>8</sup> Or, In <sup>9</sup> Gr. demons.

disciples, The harvest truly is plenteous, but the labourers are 38 few. Pray ye therefore the Lord of the harvest, that he send forth 10 labourers into his harvest. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; 4 Simon the <sup>1</sup>Cananæan, and Judas

Iscariot, who also betrayed him.

5 These twelve Jesus sent forth,

and charged them, saying, Go not into any way of the Gentiles, and enter not into any ecity of the Samaritans: but go rather to the lost sheep of the 7 house of Israel. And as ye go, preach, saying, The kingdom of 8 heaven is at hand. Heal the sick. raise the dead, cleanse the lepers, cast out 3devils: freely ye re-9 ceived, freely give. Get you no gold, nor silver, nor brass in your 10 4purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is wor-11 thy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into 12 the house, salute it. And if the 13 house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not 14 receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto 15 you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as 16 sheep in the midst of wolves: be ye therefore wise as serpents, and 5harmless as doves. But beware 17 of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea 18 and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they de-19 liver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is 20 not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver 21 up brother to death, and the father his child: and children

<sup>&</sup>lt;sup>1</sup> Or, Zealot. See Luke vi. 15; Acts i. 13. <sup>2</sup> Gr. demons. <sup>4</sup> Gr. girdles. <sup>5</sup> Or, simple

<sup>&</sup>lt;sup>2</sup>Or, delivered him up: and so always.

shall rise up against parents, and 'cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same 23 shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his <sup>2</sup>master, nor a <sup>3</sup>servant above his 25 lord. It is enough for the disciple that he be as his 2master, and the <sup>3</sup>servant as his lord. If they have called the master of the house 4Beelzebub, how much more shall they call them of his house-26 hold! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, 27 that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon 28 the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in 29 5 hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground 30 without your Father: but the very hairs of your head are all 31 numbered. Fear not therefore: ye are of more value than many sparrows. Every one therefore 32 who shall confess <sup>6</sup>me before men, <sup>7</sup>him will I also confess before my Father which is in heaven. But whosoever shall 33 deny me before men, him will I also deny before my Father which is in heaven.

Think not that I came to 8send 34 peace on the earth: I came not to 8send peace, but a sword. For 35 I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes 36 shall be they of his own household. He that loveth father or 37 mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And 38 he that doth not take his cross and follow after me, is not worthy of me. He that 9findeth his 10life 39 shall lose it; and he that "loseth his 10life for my sake shall find it.

He that receiveth you receiv-40 eth me, and he that receiveth me receiveth him that sent me. He 41 that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

<sup>&</sup>lt;sup>1</sup> Or, put them to death <sup>2</sup> Or, teacher and so elsewhere. <sup>5</sup> Gr. Gehenna. <sup>9</sup> Or, found <sup>10</sup> Or, soul <sup>11</sup> Or, lost

<sup>&</sup>lt;sup>3</sup> Gr. bondservant. <sup>4</sup> Gr. Beelzebul: <sup>6</sup> Gr. in me. <sup>7</sup> Gr. in him. <sup>8</sup> Gr. cast.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

Now when John heard in the prison the works of the Christ, he 3 sent by his disciples, and said unto him, Art thou he that com-4 eth, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and 5 see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have 1good tidings preached 6 to them. And blessed is he, whosoever shall find none occasion of 7 stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed 8 shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are 9 in kings' houses. <sup>2</sup>But wherefore went ye out? to see a prophet?

Yea, I say unto you, and much more than a prophet. This is he, 10 of whom it is written,

Behold, I send my messenger before thy face, Who shall prepare thy way be-

Who shall prepare thy way before thee.

Verily I say unto you, Among 11 them that are born of women there hath not arisen a greater than John the Baptist: yet he that is 'but little in the kingdom of heaven is greater than he. And 12 from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all 13 the prophets and the law prophesied until John. And if ye are 14 willing to receive 4it, this is Elijah, which is to come. He that hath 15 ears 5to hear, let him hear. whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, 17 We piped unto you, and ye did not dance; we wailed, and ye did not 6mourn. For John came 18 neither eating nor drinking, and they say, He hath a 7devil. The 19 Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom 8is justified by her 9works.

¹Or, the gospel ² Many ancient authorities read But what went ye out to see? a prophet?
³Gr. lesser. ⁴Or, him ⁵ Some ancient authorities omit to hear. ⁶ Gr. beat the breast.
¹Gr. demon. ⁶ Or, was ⁰ Many ancient authorities read children: as in Luke vii. 35.

Then began he to upbraid the 20 cities wherein most of his 'mighty works were done, because they 21 repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the 'mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in 22 sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for 23 you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt 2go down unto Hades: for if the 'mighty works had been done in Sodom which were done in thee, it would have remained 24 until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

25 At that season Jesus answered and said, I <sup>3</sup>thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: 26 yea, Father, <sup>4</sup>for so it was well 27 pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal

him. Come unto me, all ye that 28 labour and are heavy laden, and I will give you rest. Take my 29 yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, 30 and my burden is light.

At that season Jesus went on 12 the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the 2 Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he 3 said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into 4 the house of God, and 5did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye 5 not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say 6 unto you, that one greater than the temple is here. But if ye had 7 known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is 8 lord of the sabbath.

Gr. powers. <sup>2</sup> Many ancient authorities read be brought down. <sup>3</sup> Or, praise <sup>4</sup> Or, that <sup>5</sup> Some ancient authorities read they did eat. <sup>6</sup> Gr. a greater thing.

JESUS PREACHING AT THE SEA OF GALILEE.



And he departed thence, and 10 went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might 11 accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on 13 the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the 14 other. But the Pharisees went out, and took counsel against him, 15 how they might destroy him. And Jesus perceiving it withdrew from thence: and many followed him; 16 and he healed them all, and charged them that they should 17 not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Behold, my servant whom I have chosen: My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgeNeither shall any one hear his voice in the streets.

A bruised reed shall he not 20 break,

And smoking flax shall he not quench,

Till he send forth judgement unto victory.

And in his name shall the Gen-21 tiles hope.

Then was brought unto him 22 <sup>2</sup>one possessed with a devil, blind and dumb: and he healed him. insomuch that the dumb man spake and saw. And all the mul- 23 titudes were amazed, and said, Is this the son of David? But when 24 the Pharisees heard it, they said, This man doth not cast out 3devils, but 4by Beelzebub the prince of the 3devils. And knowing their 25 thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast-26 eth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelze- 27 bub cast out 3devils, 4by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast 28 out 3devils, then is the kingdom of God come upon you. Or how 29 can one enter into the house of the strong man, and spoil his goods, except he first bind the

aloud;

19

ment to the Gentiles.

He shall not strive, nor cry

strong man? and then he will 30 spoil his house. He that is not with me is against me; and he that gathereth not with me scat-31 tereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not 32 be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this <sup>2</sup>world, nor in that which is to 33 come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the 35 heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treas-36 ure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the 37 day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from

But he answered and said 39 unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three 40 days and three nights in the belly of the 4whale; so shall the Son of man be three days and three nights in the heart of the earth. men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah: and behold, 5a greater than Jonah The queen of the south 42 shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, 5a greater than Solomon is here. But the 43 unclean spirit, when 6he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then 6he saith, I 44 will return into my house whence I came out; and when he is come, <sup>6</sup>he findeth it empty, swept, and Then goeth 6he, and 45 garnished. taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read unto you men. <sup>2</sup> Or, age <sup>3</sup> Or, Teacher <sup>4</sup> Gr. seamonster. <sup>5</sup> Gr. more than. <sup>6</sup> Or, it <sup>7</sup> Or, itself

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, 47 seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my breth-50 ren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother. 13 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and

the house, and sat by the sea side.

2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the 3 beach. And he spake to them many things in parables, saying, Behold, the sower went forth to 4 sow; and as he sowed, some seeds fell by the way side, and the birds 5 came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of 6 earth: and when the sun was risen, they were scorched; and because they had no root, they 7 withered away. And others fell

upon the thorns; and the thorns grew up, and choked them: and s others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears,<sup>2</sup> let him 9 hear.

And the disciples came, and 10 said unto him, Why speakest thou unto them in parables? And he 11 answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to 12 him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in par- 13 ables; because seeing they see not, and hearing they hear not, neither do they understand. And 14 unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed 15 gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

<sup>&</sup>lt;sup>1</sup> Some ancient authorities omit ver. 47. <sup>2</sup> Some ancient authorities add here, and in ver. 43, to hear: as in Mark iv. 9; Luke viii. 8.

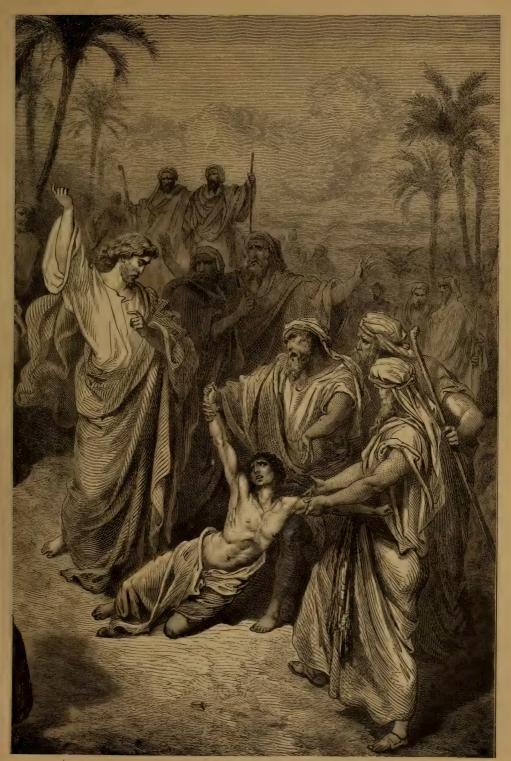
And hear with their ears,
And understand with their heart,

And should turn again, And I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they 17 hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye 18 hear, and heard them not. Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way 20 side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway 21 with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he 22 stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the 'world, and the deceitfulness of riches, choke the word, 23 and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Another parable set he before 24 them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but 25 while men slept, his enemy came and sowed 2tares also among the wheat, and went away. But when 26 the blade sprang up, and brought forth fruit, then appeared the tares also. And the 3servants of 27 the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said 28 unto them, 4An enemy hath done this. And the 3servants say unto him, Wilt thou then that we go and gather them up? But he 29 saith, Nay; lest haply while ve gather up the tares, ye root up the wheat with them. Let both 30 grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable set he before 31 them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which in-32 deed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the



CHRIST HEALING THE LUNATIC.



heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three <sup>1</sup>measures of meal, till it was all leavened.

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing 35 unto them: that it might be fulfilled which was spoken 2by the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation <sup>3</sup>of the world.

Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the 37 tares of the field. And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are 39 the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is 4the end of the world; and the reapers are

40 angels. As therefore the tares are gathered up and burned with fire; so shall it be in 4the end of

41 the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all

things that cause stumbling, and them that do iniquity, and shall 42 cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall 43 the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like 44 unto a treasure hidden in the field; which a man found, and hid; and 5in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven 45 is like unto a man that is a merchant seeking goodly pearls: and 46 having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven 47 is like unto a <sup>6</sup>net, that was cast into the sea, and gathered of every kind: which, when it was filled, 48 they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in 49 <sup>4</sup>the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the fur-50 nace of fire: there shall be the weeping and gnashing of teeth.

Have ye understood all these 51 things? They say unto him, Yea. And he said unto them, Therefore 52

<sup>&</sup>lt;sup>1</sup>The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. <sup>2</sup>Or, through <sup>3</sup>Many ancient authorities omit of the world. <sup>4</sup>Or, the consummation of the age <sup>5</sup>Or, for joy thereof <sup>6</sup>Gr. drag-net.

every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished these parables, 54 he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these <sup>1</sup>mighty 55 works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this 57 man all these things? And thev were <sup>2</sup>offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many <sup>1</sup>mighty works there because of their unbelief.

14 At that season Herod the tetrach heard the report concern2 ing Jesus, and said unto his servvants, This is John the Baptist;
he is risen from the dead; and
therefore do these powers work
3 in him. For Herod had laid hold
on John, and bound him, and put
him in prison for the sake of
Herodias, his brother Philip's wife.

For John said unto him, It is not 4 lawful for thee to have her. And 5 when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birth-6 day came, the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he 7 promised with an oath to give her whatsoever she should ask. And 8 she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; 9 but for the sake of his oaths, and of them which sat at meat with him; he commanded it to be given; and he sent, and beheaded John 10 in the prison. And his head was 11 brought in a charger, and given to the damsel: and she brought it her mother. And his disciples 12 came, and took up the corpse, and buried him; and they went and told Jesus.

Now when Jesus heard it, he 13 withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him 3 on foot from the cities. And he came forth, and 14 saw a great multitude, and he had compassion on them, and healed their sick. And when even was 15 come, the disciples came to him, saying, The place is desert, and the time is already past; send the

multitudes away, that they may go into the villages, and buy them-16 selves food. But Jesus said unto them, They have no need to go 17 away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. 18 And he said, Bring them hither 19 to me. And he commanded the multitudes to 1sit down on the grass; and he took the five loaves. and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the 20 multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve bas-21 kets full. And they that did eat were about five thousand men, beside women and children.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send 23 the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was 24 come, he was there alone. But the boat 2 was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking 26 upon the sea. And when the dis-

ciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus 27 spake unto them, saying, Be of good cheer; it is I; be not afraid.. And Peter answered him and said, 28 Lord, if it be thou, bid me come unto thee upon the waters. he said, Come. And Peter went down from the boat, and walked upon the waters, 3to come to Jesus. But when he saw the wind, he was 30 afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched 31 forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they 32 were gone up into the boat, the wind ceased. And they that were 33 in the boat worshipped him, saying, Of a truth thou art the Son of God.

And when they had crossed 34 over, they came to the land, unto Gennesaret. And when the men 35 of that place knew him, they sent into all that region round about, and brought unto him all that were sick; and they besought him that 36 they might only touch the border of his garment: and as many as touched were made whole.

Then there come to Jesus from 15 Jerusalem Pharisees and scribes,

<sup>&</sup>lt;sup>1</sup> Gr. recline. <sup>2</sup> Some ancient authorities read was many furlongs distant from the land. <sup>3</sup> Some ancient authorities read and came. <sup>4</sup> Many ancient authorities add strong.

2 saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands 3 when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your 4 tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him 'die the death. 5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to 6 God; he shall not honour his father<sup>2</sup>. And ye have made void the 8word of God because of your 7 tradition. Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;

But their heart is far from me.

But in vain do they worship me,
Teaching as their doctrines the
precepts of men.

10 And he called to him the multitude, and said unto them, Hear,
11 and understand: Not that which
entereth into the mouth defileth
the man; but that which proceedeth
out of the mouth, this defileth
12 the man. Then came the disciples, and said unto him, Knowest
thou that the Pharisees were
4 offended, when they heard this
13 saying? But he answered and

said, Every <sup>5</sup>plant which my heavenly Father planted not, shall be rooted up. Let them alone: they 14 are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter answered and 15 said unto him, Declare unto us the parable. And he said, Are ye also 16 even yet without understanding? Perceive ye not, that whatsoever 17 goeth into the mouth passeth into belly, and is cast out into the draught? But the things which 18 proceed out of the mouth come forth out of the heart; and they defile the man. For out of the 19 heart come forth evil thoughts. murders, adulteries, fornications, thefts, false witness, railings: these 20 are the things which defile the man: but to eat with unwashen hands defileth not the man.

And Jesus went out thence, and 21 withdrew into the parts of Tyre And behold, a Ca-22 and Sidon. naanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a 6devil. But he answered her not a word, 23 And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was 24 not sent but unto the lost sheep of the house of Israel. But she 25

<sup>&</sup>lt;sup>1</sup> Or, surely die authorities read law.

<sup>&</sup>lt;sup>2</sup> Some ancient authorities add or his mother. <sup>4</sup> Gr. caused to stumble. <sup>5</sup> Gr. planting.

Some ancient Gr. demon.

came and worshipped him, saying,
26 Lord, help me. And he answered
and said, It is not meet to take
the children's 'bread and cast it
27 to the dogs. But she said, Yea,
Lord: for even the dogs eat of
the crumbs which fall from their
28 masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it
done unto thee even as thou wilt.
And her daughter was healed from
that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the 30 mountain, and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in 33 the way. And the disciples say unto him, Whence should we have

so many loaves in a desert place, as to fill so great a multitude? And Jesus saith unto them, How 34 many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude 35 to sit down on the ground; and 36 he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and 37 were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four 38 thousand men, beside women and children. And he sent away the 39 multitudes, and entered into the boat, and came into the borders of Magadan.

And the Pharisees and Sad-16 ducees came, and tempting him asked him to shew them a sign from heaven. But he answered 2 and said unto them, 2When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be 3 foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. An evil 4 and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign

<sup>&</sup>lt;sup>1</sup>Or, loaf <sup>2</sup>The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

of Jonah. And he left them, and departed.

5 And the disciples came to the other side and forgot to take 6 bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and 7 Sadducees. And they reasoned among themselves, saying, 2We 8 took no bread. And Jesus perceiving it said, O ye of little faith, why reason ve among yourselves, because ye have no bread? 9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many 10 3baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye 11 took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Phari-12 sees and Sadducees. Then understood they how that he bade them not beware of the leaven of <sup>1</sup>bread, but of the teaching of the Pharisees and Sadducees.

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say 4that the Son of 14 man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or 15 one of the prophets. He saith

unto them, But who say ye that I am? And Simon Peter an- 16 swered and said. Thou art the Christ, the Son of the living God. And Jesus answered and said 17 unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee. but my Father which is in heaven. And I also say unto thee, that 18 thou art 5Peter, and upon this <sup>6</sup>rock I will build my church: and the gates of Hades shall not prevail against it. I will give 19 unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then 20 charged he the disciples that they should tell no man that he was the Christ. +

From that time began 7Jesus to 21 shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, 22 and began to rebuke him, saying, \*Be it far from thee, Lord: this shall never be unto thee. But he 23 turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou

<sup>&</sup>lt;sup>1</sup> Gr. loaves. <sup>2</sup> Or, It is because we took no bread. <sup>3</sup> Basket in ver. 9 and 10 represents different Greek words. <sup>4</sup> Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke ix. 18. <sup>5</sup> Gr. Petros. <sup>6</sup> Gr. petra. <sup>7</sup> Some ancient authorities read Jesus Christ. <sup>8</sup> Or, God have mercy on thee

mindest not the things of God, but Then said 24 the things of men. Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his 25 cross, and follow me. For whosoever would save his 'life shall lose it: and whosoever shall lose his 26 life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his 'life? or what shall a man give in exchange for his 'life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his 28 2 deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain 2 apart: and he was transfigured before them: and his face did shine as the sun, and his garments be-3 came white as the light. behold, there appeared unto them Moses and Elijah talking with 4 him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three 3tabernacles; one for thee, and one for Moses, 5 and one for Elijah. While he

was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples 6 heard it, they fell on their face, and were sore afraid. And Jesus 7 came and touched them and said, Arise, and be not afraid. And 8 lifting up their eyes, they saw no one, save Jesus only.

And as they were coming down 9 from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, say- 10 ing, Why then say the scribes that Elijah must first come? And 11 he answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that 12 Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the 13 disciples that he spake unto them of John the Baptist.

And when they were come to 14 the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: 15 for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy 16

disciples, and they could not cure 17 him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with 18 you? bring him hither to me. And Jesus rebuked him; and the 'devil went out from him; and the boy was 19 cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it 20 out? And he saith unto them. Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ve shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.2

And while they <sup>3</sup>abode in Galilee, Jesus said unto them, The Son of man shall be delivered up 23 into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

And when they were come to Capernaum, they that received the 4half-shekel came to Peter, and said, Doth not your 5 master pay 25 the 4half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do

their sons, or from strangers? And 26 when he said, From strangers, Jesus said unto him. Therefore the sons are free. But, lest we cause 27 them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth. thou shalt find a 6 shekel: that take, and give unto them for me and thee.

In that hour came the disci-18 ples unto Jesus, saying, Who then is <sup>7</sup>greatest in the kingdom of heaven? And he called to him a 2 little child, and set him in the midst of them, and said, Verily I 3 say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore 4 shall humble himself as this little child, the same is the 'greatest in the kingdom of heaven. And 5 whoso shall receive one such little child in my name receiveth me: but whose shall cause one of these 6 little ones which believe on me to stumble, it is profitable for him that 8a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world 7 because of occasions of stumbling! for it must needs be that the octhey receive toll or tribute? from casions come; but woe to that man

<sup>&</sup>lt;sup>2</sup> Many authorities, some ancient, insert ver. 21 But this kind goeth <sup>1</sup> Gr. demon. <sup>3</sup> Some ancient authorities read not out save by prayer and fasting. See Mark ix. 29. were gathering themselves together. 4 Gr. didrachma. 5 Or, teacher <sup>6</sup> Gr. stater.

<sup>\*</sup>Gr. a millstone turned by an ass. 7 Gr. greater.

through whom the occasion comseth! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be 9 cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the 10 hell of fire. See that ve despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in 12 heaven.2 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone 14 astray. Even so it is not 3the will of 4your Father which is in heaven, that one of these little ones should perish.

5 And if thy brother sin <sup>5</sup>against thee, go, shew him his fault between thee and him alone: if he

hear thee, thou hast gained thy brother. But if he hear thee not, 16 take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear 17 them, tell it unto the 6church : and if he refuse to hear the 6church also, let him be unto thee as the Gentile and the publican. Verily 18 I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two 19 of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gath-20 ered together in my name, there am I in the midst of them.

Then came Peter, and said to 21 him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith 22 unto him, I say not unto thee, Until seven times; but, Until <sup>7</sup>seventy times seven. Therefore 23 is the kingdom of heaven likened unto a certain king, which would make a reckoning with his <sup>8</sup>servants. And when he had begun 24 to reckon, one was brought unto

<sup>&</sup>lt;sup>1</sup> Gr. Gehenna of fire. <sup>2</sup> Many authorities, some ancient, insert ver. 11 For the Son of man came to save that which was lost. See Luke xix. 10. <sup>3</sup> Gr. a thing willed before your Father. <sup>4</sup> Some ancient authorities read my. <sup>5</sup> Some ancient authorities omit against thee. <sup>6</sup> Or, congregation <sup>7</sup> Or, seventy times and seven <sup>8</sup> Gr. bond-servants.

him, which owed him ten thousand 25 <sup>1</sup>talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The <sup>2</sup>servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will 27 pay thee all. And the lord of that 2servant, being moved with compassion, released him, and for-28 gave him the 3debt. But that 2servant went out, and found one of his fellow-servants, which owed him a hundred 4pence: and he laid hold on him, and took him by the throat, saying, Pay what 29 thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and 30 I will pay thee. And he would not: but went and cast him into prison, till he should pay that 31 which was due. So when his fellow-servants saw what was done. they were exceeding sorry, and came and told unto their lord all 32 that was done. Then his lord called him unto him, and saith to him, Thou wicked 2servant, I forgave thee all that debt, because 33 thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had 34 mercy on thee? And his lord

was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also 35 my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

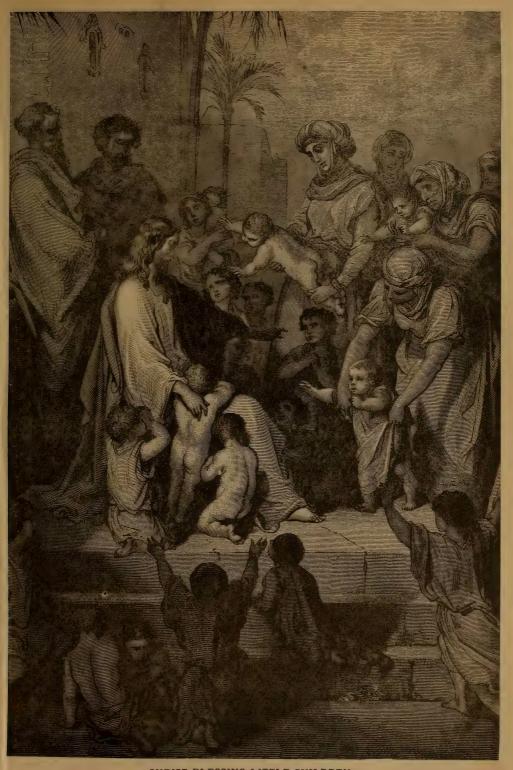
And it came to pass when Jesus 19 had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes fol-2 lowed him; and he healed them there.

And there came unto him 5 Phari- 3 sees, tempting him, and saving, Is it lawful for a man to put away his wife for every cause? And 4 he answered and said. Have ve not read, that he which 6 made them from the beginning made them male and female, and said, 5 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that 6 they are no more twain, but one flesh. What therefore God hath joined together, let not man put They say unto him, 7 Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto 8 them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I 9

<sup>&</sup>lt;sup>1</sup> This talent was probably worth about £240.

<sup>&</sup>lt;sup>2</sup>Gr. bondservant. <sup>3</sup>Gr.

<sup>&</sup>lt;sup>4</sup> The word in the Greek denotes a coin worth about eight pence half-penny, <sup>5</sup> Many authorities, some ancient, insert the. <sup>6</sup> Some ancient authorities read created.



CHRIST BLESSING LITTLE CHILDREN.



say unto you, Whosoever shall put away his wife, 'except for fornication, and shall marry another, committeth adultery: 2 and he that marrieth her when she is put away committeth adultery. 10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to 11 marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. 12 For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the 15 kingdom of heaven. And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, <sup>3</sup> <sup>4</sup>Master, what good thing shall I do, that I may have 17 eternal life? And he said unto him, 5Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto 18 him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father 19 and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, 20 All these things have I observed: what lack I yet? Jesus said unto 21 him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young 22 man heard the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his dis-23 ciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And 24 again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, 25 they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them said 26

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read saving for the cause of fornication, maketh her an adulteress: as in ch. v. 32. 

<sup>2</sup>The following words, to the end of the verse, are omitted by some ancient authorities.

<sup>3</sup>Or, Teacher

<sup>4</sup>Some ancient authorities read Good Master. See Mark x. 17; Luke xviii. 18.

<sup>5</sup>Some ancient authorities read Why callest thou me good? None is good save one, even God. See Mark x. 18; Luke xviii. 19.

to them, With men this is impossible; but with God all things 27 are possible. Then answered Peter and said unto him, Lo, we have left all, and followed thee; 28 what then shall we have? Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive 2a hundredfold, and shall 30 inherit eternal life. But many shall be last that are first; and 20 first that are last. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire 2 labourers into his vineyard. And when he had agreed with the labourers for a 3penny a day, he 3 sent them into his vineyard. And he went out about the third hour, and saw others standing in the 4 marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went 5 their way. Again he went out about the sixth and the ninth 6 hour, and did likewise. And

about the eleventh hour he went out, and found others standing: and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no 7 man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was 8 come, the lord of the vinevard saith unto his steward. Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that 9 were hired about the eleventh hour, they received every man a <sup>3</sup>penny. And when the first came, 10 they supposed that they would receive more; and they likewise received every man a 3penny. And when they received it, they 11 murmured against the householder, saying, These last have spent but 12 one hour, and thou hast made them equal unto us, which have borne the burden of the day and the 4scorching heat. But he an- 13 swered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a Take up that which is 14 <sup>3</sup>penny? thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful 15 for me to do what I will with mine own? or is thine eye evil, because I am good? So the last 16 shall be first, and the first last.

<sup>&</sup>lt;sup>1</sup> Many ancient authorities add or wife: as in Luke xviii. 29. thorities read manifold. <sup>3</sup> See marginal note on ch. xviii. 28.

<sup>&</sup>lt;sup>2</sup>Some ancient au-<sup>4</sup>Or, hot wind

Jerusalem, he took the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking 21 a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto 23 him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of 24 my Father. And when the ten heard it, they were moved with

indignation concerning the two 25 brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not 26 so shall it be among you: but whosoever would become great among you shall be your 'minister; and whosoever would be first 27 among you shall be your 'servant: even as the Son of man 28 came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they went out from 29 Jericho, a great multitude followed him. And behold, two blind men 30 sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And 31 the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, 32 and called them, and said, What will ye that I should do unto you? They say unto him, Lord, 33 that our eyes may be opened. And 34 Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

And when they drew nigh unto 21 Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, say-2 ing unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose

<sup>&</sup>lt;sup>1</sup> Or, servant

them, and bring them unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway 4 he will send them. Now this is come to pass, that it might be fulfilled which was spoken 'by the prophet, saying,

Tell ye the daughter of Zion, Behold, thy King cometh unto thee,

Meek, and riding upon an ass, And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; 8 and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees. 9 and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in 10 the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

And Jesus entered into the temple <sup>2</sup>of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the

money-changers, and the seats of them that sold the doves; and he 13 saith unto them. It is written. My house shall be called a house of prayer: but ye make it a den of robbers. And the blind and the 14 lame came to him in the temple: and he healed them. But when 15 the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David: they were moved with indignation, and 16 said unto him. Hearest thou what these are saying? And Jesus saith unto them, Yea: did ve never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and 17 went forth out of the city to Bethany, and lodged there.

Now in the morning as he re-18 turned to the city, he hungered. And seeing <sup>3</sup>a fig tree by the way 19 side, he came to it, and found nothing thereon, but leaves only; and he saith unto it. Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when 20 the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? And Je-21 sus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig

tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be 22 done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee 24 this authority? And Jesus answered and said unto them, I also will ask you one 'question, which if ye tell me, I likewise will tell you by what authority I do these 25 things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not 26 believe him? But if we shall say, From men; we fear the multitude; for all hold John as a 27 prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do 28 these things. But what think ve? A man had two sons; and he came to the first, and said, 2Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented 30 himself, and went. And he came to the second, and said likewise.

And he answered and said, I go, sir: and went not. Whether of 31 the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came 32 unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did-not even repent yourselves afterward, that ye might believe him.

Hear another parable: There 33 was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season 34 of the fruits drew near, he sent his 3servants to the husbandmen, to receive 4his fruits. And the 35 husbandmen took his 3servants. and beat one, and killed another, and stoned another. Again, he 36 sent other 3 servants more than the first: and they did unto them in like manner. But afterward he 37 sent unto them his son, saying, They will reverence my son. But 38 the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

39 And they took him, and cast him forth out of the vineyard, and

40 killed him. When therefore the lord of the vineyard shall come, what will he do unto those hus-

41 bandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the

42 fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord, And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the 44 fruits thereof. <sup>1</sup>And he that fall-

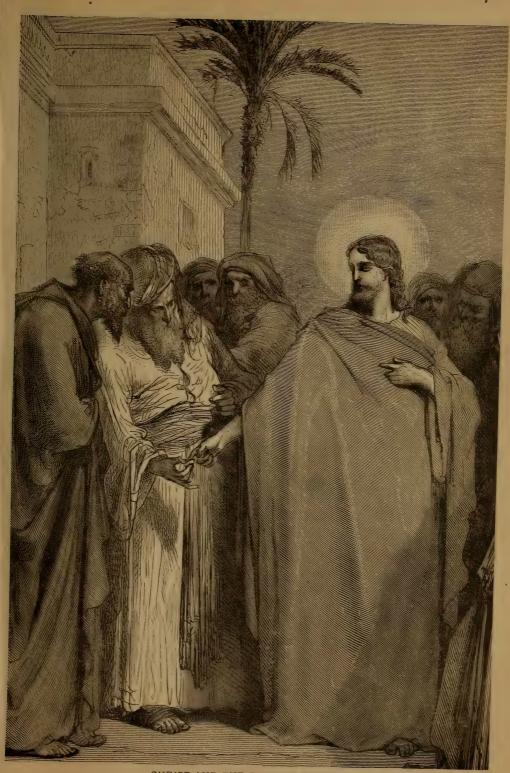
eth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as

45 dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake

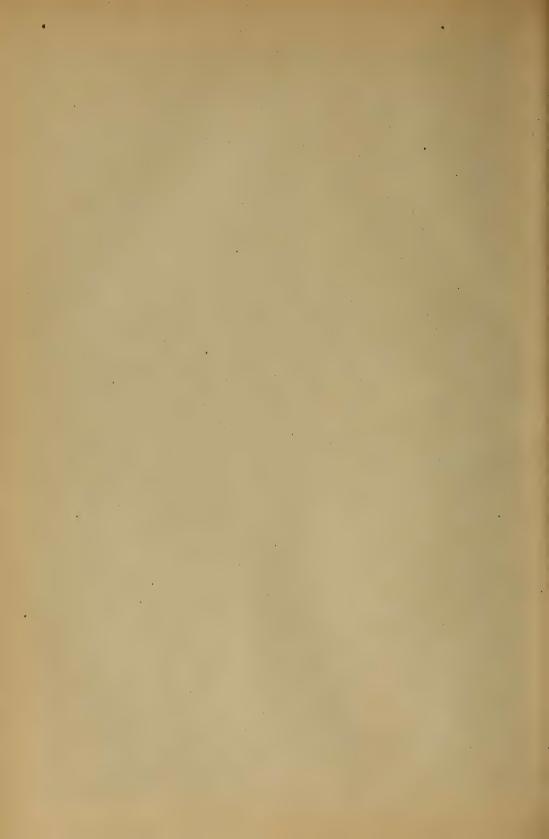
46 of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

22 And Jesus answered and spake again in parables unto them, say2 ing, The kingdom of heaven is

likened unto a certain king, which made a marriage feast for his son. and sent forth his 2 servants to call 3 them that were bidden to the marriage feast: and they would not come. Again he sent forth other 4 <sup>2</sup>servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made 5 light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid 6 hold on his 2servants, and entreated them shamefully, and killed them. But the king was wroth; and he 7 sent his armies, and destroyed those murderers, and burned their city. Then saith he to his 2serv-8 ants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the 9 partings of the highways, and as many as ye shall find, bid to the marriage feast. And those 2serv-10 ants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came 11 in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith 12 unto him, Friend, how camest thou in hither not having a weddinggarment? And he was speechless.



CHRIST AND THE TRIBUTE MONEY.



13 Then the king said to the <sup>1</sup>servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and 14 gnashing of teeth. For many are called, but few chosen.

Then went the Pharisees, and took counsel how they might en-16 snare him in his talk. And they send to him their disciples, with the Herodians, saying, 2Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute 18 unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hyp-19 ocrites? Shew me the tribute money. And they brought unto 20 him a <sup>3</sup>penny. And he saith anto them, Whose is this image and 21 superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and

unto God the things that are God's.
22 And when they heard it, they
marvelled, and left him, and went
their way.

On that day there came to him Sadducees, <sup>4</sup>which say that there is no resurrection: and they asked <sup>24</sup> him, saying, <sup>2</sup>Master, Moses said, If a man die, having no chil-

dren, his brother 5shall marry his wife, and raise up seed unto his brother. Now there were with 25 us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the sec-26 ond also, and the third, unto the <sup>6</sup>seventh. And after them all the 27 woman died. In the resurrection 28 therefore whose wife shall she be of the seven? for they all had her. But Jesus answered and said 29 unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection 30 they neither marry, nor are given in marriage, but are as angels<sup>7</sup> in heaven. But as touching the res- 31 urrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God 32 of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the mul-33 titudes heard it, they were astonished at his teaching.

But the Pharisees, when they 34 heard that he had put the Sadducees to silence, gathered themselves together. And one of them, 35 a lawyer, asked him a question, tempting him, <sup>2</sup>Master, which is 36 the great commandment in the law? And he said unto him, Thou shalt 37 love the Lord thy God with all

<sup>&</sup>lt;sup>1</sup>Or, ministers <sup>2</sup>Or, Teacher <sup>3</sup>See marginal note on ch. xviii. 2°. <sup>4</sup>Gr. saying. <sup>5</sup>Gr. shall perform the duty of a husband's brother to his wife. Compare Deut. xxv. 5. <sup>6</sup>Gr. seven. <sup>7</sup>Many ancient authorities add of God.

thy heart, and with all thy soul, 38 and with all thy mind. This is the great and first commandment.

39 And a second like *unto it* is this, Thou shalt love thy neighbour as

40 thyself. On these two commandments hangeth the whole law, and the prophets.

41 Now while the Pharisees were gathered together, Jesus asked 42 them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The* 43 son of David. He saith unto them, How then doth David in the Spirit

call him Lord, saying,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, 46 how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multi2 tudes and to his disciples, saying,
The scribes and the Pharisees sit
3 on Moses' seat: all things therefore whatsoever they bid you,
these do and observe: but do not
ye after their works; for they
4 say, and do not. Yea, they bind
heavy burdens <sup>2</sup>and grievous to

be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they 5 do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief 6 place at feasts, and the chief seats in the synagogues, and the salu-7 tations in the marketplaces, and to be called of men, Rabbi. But 8 be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your 9 father on the earth: for one is your Father, 3which is in heaven. Neither be ye called masters: for 10 one is your master, even the Christ. But he that is 4greatest among 11 you shall be your 5 servant. And 12 whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes and 13 Pharisees, hypocrites! because ye shut the kingdom of heaven <sup>6</sup>against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.<sup>7</sup>

Woe unto you, scribes and 15 Pharisees, hypocrites! for ye compass sea and land to make one

<sup>&</sup>lt;sup>1</sup> Or, And a second is like unto it, Thou shalt love &c. <sup>2</sup> Many ancient authorities omit and grievous to be borne. <sup>3</sup> Gr. the heavenly. <sup>4</sup> Gr. greater. <sup>5</sup> Or, minister <sup>6</sup> Gr. before. <sup>7</sup> Some authorities insert here, or after ver. 12, ver. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation. See Mark xii. 40; Luke xx. 47.

proselyte; and when he is become so, ye make him twofold more a son of 'hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the 2temple, it is nothing; but whosoever shall swear by the gold of the 2temple, he is 3a debtor. 17 Ye fools and blind: for whether is greater, the gold, or the 2temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that 19 is upon it, he is 3a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth 20 the gift? He therefore that sweareth by the altar, sweareth by it, 21 and by all things thereon. And he that sweareth by the 2temple, sweareth by it, and by him that 22 dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Pharisees, hypocrites! for ye tithe mint and <sup>4</sup>anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

24 Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and 25 Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, 26 cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and 27 Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear 28 righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and 29 Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been 30 in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness 31 to yourselves, that ye are sons of them that slew the prophets. Fill 32 ye up then the measure of your fathers. Ye serpents, ye offspring 33 of vipers, how shall ye escape the judgement of 'hell? Therefore, 34 behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify;

<sup>&</sup>lt;sup>1</sup>Gr. Gehenna. <sup>2</sup>Or, sanctuary: as in ver. 35. <sup>3</sup>Or, bound by his oath <sup>4</sup>Or, dill

and some of them shall ve scourge in your synagogues, and persecute 35 from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ve slew between the 36 sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her 38 wings, and ve would not! hold, your house is left unto you 39 desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the But he answered and 2 temple. said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us,

when shall these things be? and what shall be the sign of thy 2coming, and of 3the end of the world? And Jesus answered and said unto 4 them, Take heed that no man lead you astray. For many shall come 5 in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars 6 and rumors of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall 7 rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things 8 are the beginning of travail. Then 9 shall they deliver you up unto tribulation, and shall kill you: and ve shall be hated of all the nations for my name's sake. And then shall 10 many stumble, and shall deliver up one another, and shall hate one another. And many false prophets 11 shall arise, and shall lead many astray. And because iniquity shall 12 be multiplied, the love of the many shall wax cold. But he that en- 13 dureth to the end, the same shall be saved. And 4this gospel of the 14 kingdom shall be preached in the whole 5world for a testimony unto all the nations: and then shall the end come.

When therefore ye see the 15 abomination of desolation, which

<sup>&</sup>lt;sup>1</sup> Some ancient authorites omit desolate. 4 Or, these good tidings of the age

<sup>&</sup>lt;sup>2</sup> Gr. presence. 3 Or, the consummation



was spoken of by Daniel the prophet, standing in 2the holy place (let him that readeth under-16 stand), then let them that are in Judæa flee unto the mountains: 17 let him that is on the housetop not go down to take out the things 18 that are in his house: and let him that is in the field not return 19 back to take his cloke. But woe unto them that are with child and to them that give suck in those 20 days! And pray ye that your flight be not in the winter, neither 21 on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall 22 be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be 23 shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe 3it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the 25 elect. Behold, I have told you 26 beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers: be-27 lieve 4it not. For as the lightning cometh forth from the east, and is seen even unto the west;

so shall be the <sup>5</sup>coming of the Son of man. Wheresoever the 28 carcase is, there will the <sup>6</sup>eagles be gathered together.

But immediately, after the trib-29 ulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear 30 the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And 31 he shall send forth his angels 7with 8a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now from the fig tree learn her 32 parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, 33 when ye see all these things, know ye that <sup>9</sup>he is nigh, even at the doors. Verily I say unto you, 34 This generation shall not pass away, till all these things be accomplished. Heaven and earth 35 shall pass away, but my words shall not pass away. But of that 36 day and hour knoweth no one, not even the angels of heaven,

<sup>&</sup>lt;sup>1</sup> Or, through <sup>2</sup> Or, a holy place <sup>3</sup> Or, him <sup>4</sup> Or, them <sup>5</sup> Gr. presence.

<sup>6</sup> Or, vultures <sup>7</sup> Many ancient authorities read with a great trumpet, and they shall gather &c.

<sup>8</sup> Or, a trumpet of great sound <sup>9</sup> Or, it

<sup>1</sup>neither the Son, but the Father 37 only. And as were the days of Noah, so shall be the 2coming of 38 the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered 39 into the ark, and they knew not until the flood came, and took them all away; so shall be the 40 <sup>2</sup>coming of the Son of man. Then shall two men be in the field; 41 one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord com-43 eth. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house 44 to be 4broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man 45 cometh. Who then is the faithful and wise 5servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that 5 servant, whom his lord when he cometh shall find so 47 doing. Verily I say unto you, that he will set him over all that 48 he hath. But if that evil <sup>5</sup>servant shall say in his heart, My 49 lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that <sup>5</sup>servant shall 50 come in a day when he expecteth not, and in an hour when he knoweth not, and shall <sup>6</sup>cut him asunder, <sup>51</sup> and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

Then shall the kingdom of 25 heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish. 2 and five were wise. For the fool-3 ish, when they took their 7lamps, took no oil with them: but the 4 wise took oil in their vessels with their 7lamps. Now while the 5 bridegroom tarried, they all slumbered and slept. But at midnight 6 there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, 7 and trimmed their 7lamps. And 8 the foolish said unto the wise. Give us of your oil; for our 7lamps are going out. But the wise an-9 Peradventure swered. saving, there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to 10 buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. After-11

<sup>&</sup>lt;sup>1</sup> Many authorities, some ancient, omit neither the Son.

<sup>2</sup> Gr. presence.

<sup>3</sup> Or, But this ye know

<sup>4</sup> Gr. digged through.

<sup>5</sup> Gr. bondservant.

<sup>6</sup> Or, severely scourge him

<sup>7</sup> Or, torches

ward come also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know not the day nor the hour.

14 For it is as when a man, going into another country, called his own <sup>1</sup>servants, and delivered unto 15 them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went 16 on his journey. Straightway he that received the five talents went and traded with them, and made 17 other five talents. In like manner he also that received the two 18 gained other two. But he that received the one went away and digged in the earth, and hid his 19 lord's money. Now after a long time the lord of those 'servants cometh, and maketh a reckoning 20 with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five 21 talents. His lord said unto him, Well done, good and faithful 2servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the 22 joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto

other two talents. His lord said 23 unto him, Well done, good and faithful 2servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And 24 he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and 25 went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said 26 unto him, Thou wicked and slothful <sup>2</sup>servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou 27 oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take 28 ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto 29 every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable 30 <sup>2</sup>servant into the outer darkness: there shall be the weeping and gnashing of teeth.

But when the Son of man shall 31 come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and 32

me two talents: lo, I have gained

<sup>, 1</sup> Gr. bondservants.

<sup>&</sup>lt;sup>2</sup> Gr. bondservant.

before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep 33 from the 1goats: and he shall set the sheep on his right hand, but 34 the <sup>1</sup>goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the founda-35 tion of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye 36 took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came 37 unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave 38 thee drink? And when saw we thee a stranger, and took thee in? 39 or naked, and clothed thee? And when saw we thee sick, or in 40 prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these 41 least, ye did it unto me. Then shall he say also unto them on the left hand, 2Depart from me, ye cursed, into the eternal fire which is prepared for the devil 42 and his angels: for I was an hungred, and ye gave me no meat:

I was thirsty, and ye gave me no drink: I was a stranger, and ve 43 took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then 45 shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And 46 these shall go away into eternal punishment: but the righteous into eternal life.

And it came to pass, when Jesus 26 had finished all these words, he said unto his disciples, Ye know 2 that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then 3 were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together 4 that they might take Jesus by subtilty, and kill him. But they 5 said, Not during the feast, lest a tumult arise among the people.

Now when Jesus was in Beth-6 any, in the house of Simon the leper, there came unto him a wo-7 man having <sup>3</sup>an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as

she sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose 9 is this waste? For this ointment might have been sold for much, 10 and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon 11 me. For ye have the poor always with you; but me ye have not 12 always. For in that she 1poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever 2this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas Iscariot, went to the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty for pieces of silver. And from that time he sought opportunity to deliver him unto them.

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to 18 eat the passover? And he said, Go into the city to such a man, and say unto him, The 3Master

saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples 19 did as Jesus appointed them; and they made ready the passover. Now when even was come, he was 20 sitting at meat with the twelve 4disciples; and as they were eat-21 ing, he said, Verily I say unto you, that one of you shall betray And they were exceeding 22 sorrowful, and began to say unto him every one, Is it I, Lord? And 23 he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it 24 is written of him: but woe unto that man through whom the Son of man is betrayed! good were it <sup>5</sup>for that man if he had not been born. And Judas, which betrayed 25 him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eat- 26 ing, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took 27 7a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of 8the 28 9covenant, which is shed for many unto remission of sins. But I say 29 unto you, I will not drink henceforth of this fruit of the vine,

<sup>&</sup>lt;sup>1</sup> Gr. cast. <sup>2</sup> Or, these good tidings <sup>3</sup> Or, Teacher some ancient, omit disciples. <sup>5</sup> Gr. for him if that man. <sup>6</sup> Or, a loaf <sup>7</sup> Some ancient authorities read the cup. <sup>8</sup> Or, the testament <sup>9</sup> Many ancient authorities insert new.

until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

Then saith Jesus unto them, All ye shall be 'offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered 32 abroad. But after I am raised up. I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be 'offended in thee, I will never be offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me 35 thrice. Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise

also said all the disciples. Then cometh Jesus with them unto 2a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and 37 pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful 38 and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ve here, and watch with And he went forward a 39 me. little, and fell on his face, and prayed, saying, O my Father, if it came to Jesus, and said, Hail,

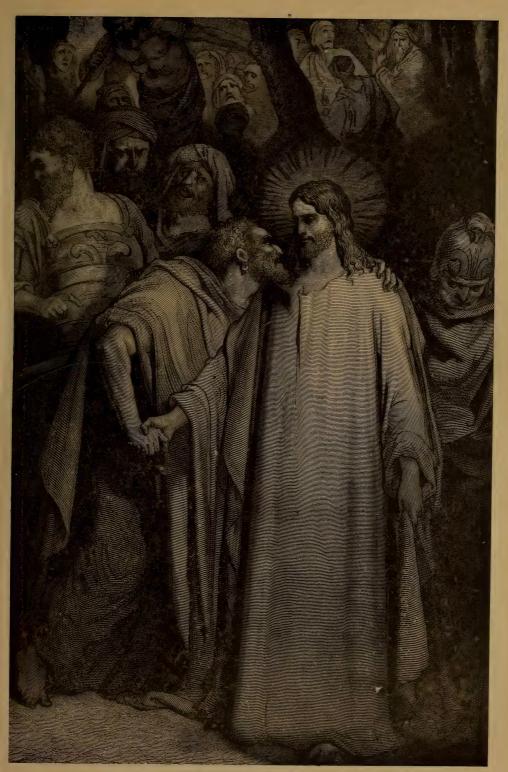
be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he 40 cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 3Watch 41 and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went 42 away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found 43 them sleeping, for their eyes were heavy. And he left them again, 44 and went away, and prayed a third time, saying again the same Then cometh he to the 45 words. disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let 46 us be going: behold, he is at hand that betrayeth me.

And while he yet spake, lo, 47 Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him 48 gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And straightway he 49

<sup>1</sup> Gr. caused to stumble. pray that ye enter not

<sup>&</sup>lt;sup>2</sup> Gr. an enclosed piece of ground.

<sup>&</sup>lt;sup>3</sup> Or, Watch ye, and



THE KISS OF BETRAYAL.

50 Rabbi; and ¹kissed him. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, 51 and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the 2servant of the high priest, and struck off 52 his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve 54 legions of angels? How then should the scriptures be fulfilled, 55 that thus it must be? In that hour said Jesus to the multitudes. Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple 56 teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were 58 gathered together. But Peter folfowed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see 59 the end. Now the chief priests

and the whole council sought false witness against Jesus, that they might put him to death; and they 60 found it not, though many false But afterward witnesses came. came two, and said, This man said, 61 I am able to destroy the 3temple of God, and to build it in three days. And the high priest stood 62 up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But 63 Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto 64 him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his gar-65 ments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold. now ye have heard the blasphemy: what think ye? They answered 66 and said, He is 4worthy of death. Then did they spit in his face and 67 buffet him: and some smote him <sup>5</sup>with the palms of their hands, saying, Prophesy unto us, thou 68 Christ: who is he that struck thee?

Now Peter was sitting without 69 in the court: and a maid came

<sup>&</sup>lt;sup>1</sup>Gr. kissed him much. xxvii. 5., <sup>4</sup>Gr. liable to.

<sup>&</sup>lt;sup>2</sup> Gr. bondservant.
<sup>5</sup> Or, with rods

<sup>&</sup>lt;sup>3</sup>Or, sanctuary: as in ch. xxiii. 35;

unto him, saying, Thou also wast 70 with Jesus the Galilæan. But he denied before them all, saying, I 71 know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith unto them that were there. This man also was with Jesus the 72 Nazarene. And again he denied with an oath, I know not the 73 man. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech be-74 wrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the 75 cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests and the elders of the people took counsel against 2 Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and 4 elders, saying, I have sinned in that I betrayed 'innocent blood. But they said, What is that to us?

see thou to it. And he cast down 5 the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And 6 the chief priests took the pieces of silver, and said, It is not lawful to put them into the 2treasury, since it is the price of blood. And 7 they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore 8 that field was called, The field of blood, unto this day. Then was 9 fulfilled that which was spoken 3by Jeremiah the prophet, saying, And 4they took the thirty pieces of silver, the price of him that was priced, 5whom certain of the children of Israel did price; and 10 6they gave them for the potter's field, as the Lord appointed me.

Now Jesus stood before the gov- 11 ernor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto kim, Thou sayest. And when he was 12 accused by the chief priests and elders, he answered nothing. Then 13 saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him 14 no answer, not even to one word: insomuch that the governor marvelled greatly. Now at 7the feast 15 the governor was wont to release unto the multitude one prisoner, whom they would. And they had 16

<sup>1</sup>Many ancient authorities read rightcous. <sup>2</sup>Gr. corbanas, that is, sacred treasury. Compare Mark vii. 11. <sup>3</sup>Or, through <sup>4</sup>Or, I took <sup>5</sup>Or, whom they priced on the part of the sons of Israel <sup>6</sup>Some ancient authorities read I gave. <sup>7</sup>Or, a feast

then a notable prisoner, called When therefore they 17 Barabbas. were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they 19 had delivered him up. And while he was sitting on the judgementseat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a 20 dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and de-21 stroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they 22 said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They 23 all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent 1 of the blood of this righteous man: 25 see ye to it. And all the people answered and said, His blood be 26 on us, and on our children. Then

released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

Then the soldiers of the gov- 27 ernor took Jesus into the 2palace, and gathered unto him the whole <sup>3</sup>band. And they <sup>4</sup>stripped him, 28 and put on him a scarlet robe. And they plaited a crown of thorns 29 and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon 30 him, and took the reed and smote him on the head. And when they 31 had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

And as they came out, they 32 found a man of Cyrene, Simon by name: him they 5compelled to go with them, that he might bear his cross. And when they were come 33 unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink 34 mingled with gall: and when he had tasted it, he would not drink. And when they had crucified him, 35 they parted his garments among them, casting lots: and they sat 36 and watched him there. And they 37 set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are there cru-38

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read of this blood: see ye &c. <sup>2</sup>Gr. Prætorium. See Mark xv. 16. <sup>3</sup>Or, cohort <sup>4</sup>Some ancient authorities read clothed. <sup>5</sup>Gr. impressed.

cified with him two robbers, one on the right hand, and one on the 39 left. And they that passed by railed on him, wagging their heads, 40 and saying, Thou that destroyest the 'temple, and buildest it in three days, save thyself: if thou art the Son of God, come down 41 from the cross. In like manner also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; 2himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of 44 God. And the robbers also that were crucified with him cast upon him the same reproach.

Now from the sixth hour there was darkness over all the 3land 46 until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, my God, my God, 4why hast thou for-47 saken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, 49 and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save

him.5 And Jesus cried again with 50 a loud voice, and yielded up his spirit. And behold, the veil of 51 the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were 52 opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of 53 the tombs after his resurrection they entered into the holy city and appeared unto many. Now 54 the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was 6the Son of God. And many wo- 55 men were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary 56 Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there 57 came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went 58 to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph 59 took the body, and wrapped it in a clean linen cloth, and laid it in 60 his own new tomb, which he had hewn out in the rock: and he

<sup>&</sup>lt;sup>1</sup>Or, sanctuary <sup>2</sup>Or, can he not save himself? <sup>3</sup>Or, earth <sup>4</sup>Or, why didst thou forsake me? <sup>5</sup>Many ancient authorities add And another took a spear and pierced his side, and there came out water and blood. See John xix. 34. <sup>6</sup>Or, a son of God

rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pi63 late, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I
64 rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.
65 Pilate said unto them, 'Ye have a

65 Pilate said unto them, 'Ye have a guard: go your way, 2make it as 66 sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to 2 see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers

did quake, and became as dead And the angel answered 5 and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is 6 not here; for he is risen, even as he said. Come, see the place 3where the Lord lay. And go quickly, 7 and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from 8 the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, say-9 ing, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus 10 unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

Now while they were going, be-11 hold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they 12 were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this 4come to 14 the governor's ears, we will persuade him, and rid you of care. So they took the money, and did 15 as they were taught: and this say-

<sup>&</sup>lt;sup>1</sup>Or, Take a guard ities read where he lay.

<sup>&</sup>lt;sup>2</sup>Gr. make it sure, as ye know.

<sup>&</sup>lt;sup>3</sup> Many ancient author-

<sup>4</sup> Or, come to a hearing before the governor

ing was spread abroad among the Jews, and continueth until this day.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

And when they saw him, they worshipped him: but some doubted.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me

in heaven and on earth. Go ye 19 therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe 20 all things whatsoever I commanded you: and lo, I am with you 'alway, even unto 'the end of the world.

<sup>&</sup>lt;sup>1</sup> Gr. all the days.

<sup>&</sup>lt;sup>2</sup>Or, the consummation of the age

## THE GOSPEL ACCORDING TO

## S. MARK.

1 The beginning of the gospel of Jesus Christ, the Son of God.

Even as it is written <sup>2</sup>in Isaiah the prophet,

Behold, I send my messenger before thy face,

Who shall prepare thy way;

3 The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight; 4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission 5 of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river 6 Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts 7 and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not 3worthy 8 to stoop down and unloose. baptized you with water; but he shall baptize you with the 5Holy Ghost.

And it came to pass in those 9 days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straight-10 way coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came 11 out of the heavens, Thou art my beloved Son, in thee I am well pleased.

And straightway the Spirit driv- 12 eth him forth into the wilderness. And he was in the wilderness forty 13 days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

Now after that John was de-14 livered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, 15 and the kingdom of God is at hand: repent ye, and believe in the gospel.

And passing along by the sea 16 of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus said 17 unto them, Come ye after me, and I will make you to become

<sup>&</sup>lt;sup>1</sup>Some ancient authorities omit the Son of God. in the prophets. <sup>3</sup>Gr. sufficient. <sup>4</sup>Or, in this book. <sup>6</sup>Gr. into.

<sup>&</sup>lt;sup>2</sup> Some ancient authorities read <sup>5</sup> Or, *Holy Spirit*: and so throughout

18 fishers of men. And straightway they left the nets, and followed 19 him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the 20 nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue 22 and taught. And they were astonished at his teaching: for he taught them as having authority, 23 and not as the scribes. straightway there was in their synagogue a man with an unclean 24 spirit; and he cried out, saying, What have we to do with thee. thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of 25 God. And Jesus rebuked him. saying, Hold thy peace, and come 26 out of him. And the unclean spirit, 2tearing him and crying with a loud voice, came out of 27 him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey 28 him. And the report of him went out straightway everywhere into

all the region of Galilee round about.

And straightway, 3when they 29 were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother 30 lay sick of a fever; and straightway they tell him of her: and he 31 came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun did 32 set, they brought unto him all that were sick, and them that were <sup>4</sup>possessed with devils. And all 33 the city was gathered together at the door. And he healed many 34 that were sick with divers diseases, and cast out many <sup>5</sup>devils; and he suffered not the <sup>5</sup>devils to speak, because they knew him<sup>6</sup>.

And in the morning, a great 35 while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were 36 with him followed after him; and 37 they found him, and say unto him, All are seeking thee. And he saith 38 unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into 39 their synagogues throughout all Galilee, preaching and casting out 5 devils.

<sup>&</sup>lt;sup>1</sup> Or, it <sup>2</sup> Or, convulsing <sup>3</sup> Some ancient authorities read when he was come out of the synagogue, he came &c. <sup>4</sup> Or, demoniacs <sup>5</sup> Gr. demons. <sup>6</sup> Many ancient authorities add to be Christ. See Luke iv. 41.



And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make 41 me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made 42 clean. And straightway the leprosy departed from him, and he 43 was made clean. And he 2strictly charged him, and straightway sent 44 him out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto 45 them. But he went out, and began to publish it much, and to spread abroad the 3matter, insomuch that 4Jesus could no more openly enter into 5a city, but was without in desert places: and they came to him from every quarter.

2 And when he entered again into Capernaum after some days, it was noised that he was <sup>6</sup>in the house.
2 And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto
3 them. And they come, bringing unto him a man sick of the palsy,
4 borne of four. And when they could not <sup>7</sup>come nigh unto him for the crowd, they uncovered the

roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their 5 faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the 6 scribes sitting there, and reasoning in their hearts, Why doth this 7 man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, 8 perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the 9 sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But 10 that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, 11 Arise, take up thy bed, and go unto thy house. And he arose, 12 and straightway took up the bed, and went forth before them all; insomuch that they were amazed, and glorified God, saying, We never saw it on this fashion.

And he went forth again by the 13 sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he 14 saw Levi the son of Alphæus sitting at the place of toll, and he

<sup>&</sup>lt;sup>1</sup> Some ancient authorities omit and kneeling down to him. <sup>2</sup> Or, sternly <sup>3</sup> Gr. word.

<sup>4</sup> Gr. he. <sup>5</sup> Or, the city <sup>6</sup> Or, at home <sup>7</sup> Many ancient authorities read bring him unto him. <sup>8</sup> Gr. Child. <sup>9</sup> Or, authority

saith unto him, Follow me. And 15 he arose and followed him. it came to pass, that he was sitting at meat in his house, and many <sup>1</sup>publicans and sinners sat down with Jesus and his disciples: for there were many, and they fol-16 lowed him. And the scribes 2 of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, <sup>3</sup>He eateth <sup>4</sup>and drinketh with pub-17 licans and sinners. And when Jesus heard it, he saith unto them. They that are 5whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

And John's disciples and the Pharisees were fasting; and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy dis-19 ciples fast not? And Jesus said unto them. Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with 20 them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in 21 that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into 22 old <sup>6</sup>wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

And it came to pass, that he 23 was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the 24 Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And 25 he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into the house 26 of God 8when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And 27 he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son 28 of man is lord even of the sabbath.

And he entered again into the 3 synagogue; and there was a man there which had his hand withered. And they watched him, 2 whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the 3

<sup>&</sup>lt;sup>1</sup> See marginal note on Matt. v. 46.

<sup>2</sup> Some ancient authorities read and the Pharisees.

<sup>3</sup> Or, How is it that he eateth . . . sinners?

<sup>4</sup> Some ancient authorities omit and drinketh.

<sup>5</sup> Gr. strong.

<sup>6</sup> That is, skins used as bottles.

<sup>7</sup> Gr. began to make their way plucking.

<sup>8</sup> Some ancient authorities read in the days of Abiathar the high priest.

man that had his hand withered, 4 Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they 5 held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: 6 and his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: 8 and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing <sup>2</sup>what great things he did, came 9 unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, 10 lest they should throng him: for he had healed many; insomuch that as many as had 3plagues \*pressed upon him that they might 11 touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of How can Satan cast out Satan?

that they should not make him known.

And he goeth up into the mount- 13 ain, and calleth unto him whom he himself would: and they went unto him. And he appointed 14 twelve,5 that they might be with him, and that he might send them forth to preach, and to have au- 15 thority to cast out 6devils: 7and 16 Simon he surnamed Peter; and 17 James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and 18 Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the <sup>8</sup>Cananæan, and Judas Iscariot, 19 which also betrayed him.

And he cometh 9into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. And when 21 his friends heard it, they went out to lay hold on him: for they said, He is beside himself. And the 22 scribes which came down from Jerusalem said, He hath Beelzebub, and, 10 By the prince of the <sup>6</sup>devils casteth he out the <sup>6</sup>devils. And he called them unto him, 23 and said unto them in parables, 12 God. And he charged them much And if a kingdom be divided 24

<sup>&</sup>lt;sup>1</sup> Gr. Arise into the midst. <sup>2</sup> Or, all the things that he did <sup>3</sup> Gr. scourges. <sup>5</sup> Some ancient authorities add whom also he named apostles. See Luke vi. 13. <sup>7</sup> Some ancient authorities insert and he appointed twelve. 10 Or, In Zealot. See Luke vi. 15; Acts i. 13. <sup>9</sup> Or, home

against itself, that kingdom can-25 not stand. And if a house be divided against itself, that house 26 will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot 27 stand, but hath an end. But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil 28 his house. Verily I say unto you. All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever 29 they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal 30 sin: because they said, He hath an unclean spirit.

And there come his mother and his brethren; and, standing without, they sent unto him, call-32 ing him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for And he answereth them. and saith, Who is my mother and 34 my brethren? And looking round on them which sat round about him, he saith, Behold, my mother 35 and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

4 And again he began to teach by the sea side. And there is

gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea: and all the multitude were by the sea on the land. And he taught 2 them many things in parables, and said unto them in his teaching. Hearken: Behold, the sower went 3 forth to sow: and it came to pass. 4 as he sowed, some seed fell by the way side, and the birds came and devoured it. And other fell on 5 the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the 6 sun was risen, it was scorched; and because it had no root, it withered away. And other fell 7 among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell 8 into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And 9 he said, Who hath ears to hear, let him hear.

And when he was alone, they 10 that were about him with the twelve asked of him the parables. And he said unto them, Unto you 11 is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may 12 see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn

again, and it should be forgiven 13 them. And he saith unto them, Know ye not this parable? and how shall ye know all the para-The sower soweth the 15 word. And these are they by the way side, where the word is sown; when they have heard, straightway cometh Satan, and taketh away the word which hath 16 been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, 18 straightway they stumble. others are they that are sown among the thorns; these are they 19 that have heard the word, and the cares of the 'world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixty-

fold, and a hundredfold. And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not 22 to be put on the stand? For there is nothing hid, save that it should be manifested; neither was

anything made secret, but that it should come to light. If any man 23 hath ears to hear, let him hear. And he said unto them, Take 24 heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that 25 hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

And he said, So is the kingdom 26 of God, as if a man should cast seed upon the earth; and should 27 sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The 28 earth 2beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. when the fruit 3is ripe, straightway he 4putteth forth the sickle. because the harvest is come.

And he said, How shall we 30 liken the kingdom of God? or in what parable shall we set it forth? <sup>5</sup>It is like a grain of mustard seed, 31 which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, 32 and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

And with many such parables 33

spake he the word unto them, as 34 they were able to hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

And on that day, when even 35 was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats 37 were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, <sup>1</sup>Master, carest thou not that we 39 perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great And he said unto them, 40 calm. Why are ye fearful? have ye not 41 yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the

wind and the sea obey him?

5 And they came to the other side of the sea, into the country 2 of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean 3 spirit, who had his dwelling in the tombs: and no man could any

more bind him, no, not with a chain; because that he had been 4 often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the 5 tombs and in the mountains, he was crying out, and cutting himself with stones. And when he 6 saw Jesus from afar, he ran and worshipped him; and crying out 7 with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, Come 8 forth, thou unclean spirit, out of the man. And he asked him, 9 What is thy name? And he saith unto him, My name is Legion; for we are many. And he be-10 sought him much that he would not send them away out of the country. Now there was there 11 on the mountain side a great herd of swine feeding. And they be-12 sought him, saying, Send us into the swine, that we may enter into them. And he gave them leave, 13 And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. And they that fed 14 them fled, and told it in the city,

4. 33--

and in the country. And they came to see what it was that had 15 come to pass. And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion: and they 16 were afraid. And they that saw it declared unto them how it befell 'him that was possessed with devils, and concerning the swine. 17 And they began to beseech him 18 to depart from their borders. And as he was entering into the boat, he that had been possessed with <sup>2</sup>devils besought him that he 19 might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and 20 how he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was 22 by the sea. And there cometh one of the rulers of the synagogue, Jaïrus by name; and seeing him, 23 he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be 3made whole, and live. And 24 he went with him; and a great multitude followed him, and they thronged him.

And a woman, which had an is-25 sue of blood twelve years, and had 26 suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having 27 heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she 28 said, If I touch but his garments, I shall be 3made whole. straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her \*plague. And straightway 30 Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments? And his disciples 31 said unto him, thou seest the multitude thronging thee, and sayest thou, Who touched me? And he 32 looked round about to see her that had done this thing. But the wo-33 man fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said 34 unto her, Daughter, thy faith hath 5 made thee whole; go in peace, and be whole of thy \*plague.

While he yet spake, they come 35 from the ruler of the synagogue's

<sup>&</sup>lt;sup>1</sup> Or, the demoniac <sup>2</sup> Gr. demons. <sup>3</sup>Or, saved <sup>4</sup>Gr. scourge. <sup>5</sup>Or, saved thee

house, saying, Thy daughter is dead: why troublest thou the 36 Master any further? But Jesus, 2not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. 37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many 39 weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, 40 but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. 41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Dam-42 sel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amaze-43 ment. And he charged them much that no man should know this:

should be given her to eat.

6 And he went out from thence;
and he cometh into his own
country; and his disciples fol-

and he commanded that something

low him. And when the sabbath 2 was come, he began to teach in the synagogue: and 3many hearing him were astonished, saying, Whence bath this man these things? and, What is the wisdom that is given unto this man, and what mean such 'mighty works wrought by his hands? Is not this 3 the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were 5 offended in him. And 4 Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And 5 he could there do no 6 mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because 6 of their unbelief.

And he went round about the villages teaching.

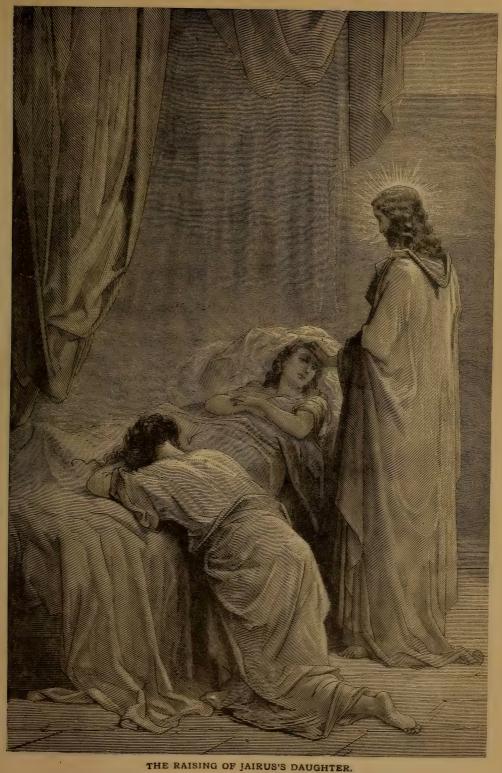
And he called unto him the 7 twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them 8 that they should take nothing for their journey, save a staff only; no bread, no wallet, no 7money in their 8purse; but to go shod with 9 sandals: and, said he, put not on two coats. And he said unto 10 them, Wheresoever ye enter into

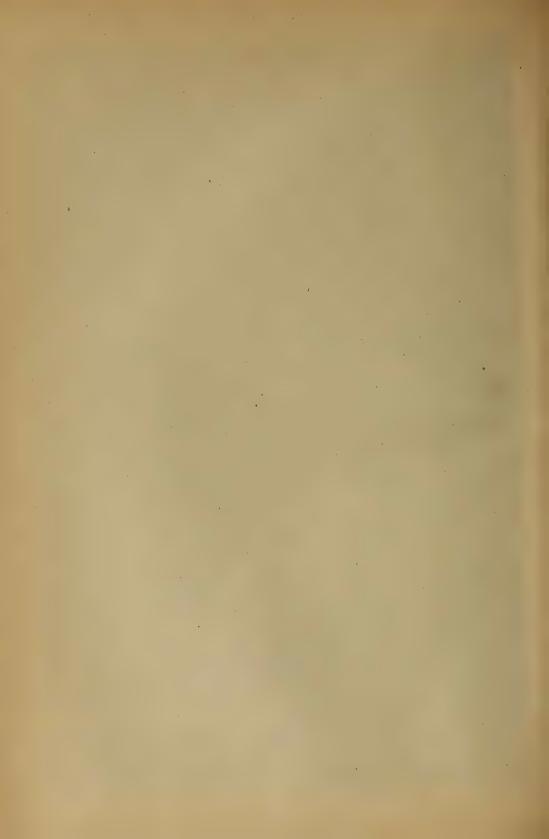
<sup>&</sup>lt;sup>1</sup> Or, Teacher <sup>2</sup> Or, overhearing <sup>4</sup> Gr. powers. <sup>5</sup> Gr. caused to stumble.

<sup>&</sup>lt;sup>3</sup> Some ancient authorities insert the.
<sup>6</sup> Gr. power.

<sup>7</sup> Gr. brass.

<sup>8</sup> Gr. girdle.





a house, there abide till ye depart 11 thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony 12 unto them. And they went out, and preached that men should re-13 pent. And they cast out many <sup>1</sup>devils, and anointed with oil many that were sick, and healed them. And king Herod heard thereof; for his name had become known: and 2he said, John 3the Baptist is risen from the dead, and therefore 15 do these powers work in him. But others said, It is Elijah. And others said, It is a prophet, even as 16 one of the prophets. But Herod, when he heard thereof, said, John, 17 whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for 18 he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. 19 And Herodias set herself against him, and desired to kill him; and

20 she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he 4was much perplexed; and 21 he heard him gladly. And when

21 he heard him gladly. And when a convenient day was come, that

And the apostles gather them-30 selves together unto Jesus; and

Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when 6the daughter of Hero-22 dias herself came in and danced, 7she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware 23 unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And 24 she went out, and said unto her mother, What shall I ask? And she said, The head of John 3the Baptist. And she came in straight- 25 way with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John 3the Baptist. And 26 the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway 27 the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and 28 brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And 29 when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

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<sup>&</sup>lt;sup>1</sup> Gr. demons. <sup>2</sup> Some ancient authorities read they. <sup>3</sup> Gr. the Baptizer. <sup>4</sup> Many ancient authorities read did many things. <sup>5</sup> Or, military tribunes Gr. chiliarchs. <sup>6</sup> Some ancient authorities read his daughter Herodias. <sup>7</sup> Or, it

they told him all things, whatsoever they had done, and whatso-31 ever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the boat to 33 a desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all the 34 cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many 35 things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far 36 spent: send them away, that they may go into the country and villages round about, and buy them-37 selves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred 2pennyworth of 38 bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, 39 and two fishes. And he commanded them that all should 3sit down by companies upon the green

grass. And they sat down in 40 ranks, by hundreds, and by fifties. And he took the five loaves and 41 the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, 42 and were filled. And they took 43 up broken pieces, twelve basketfuls, and also of the fishes. And 44 they that ate the loaves were five thousand men.

And straightway he constrained 45 his disciples to enter into the boat. and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of 46 them, he departed into the mountain to pray. And when even was 47 come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed 48 in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but 49 they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for 50 they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto 51



them into the boat; and the wind ceased: and they were sore 52 amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.

And when they had 'crossed over, they came to the land unto Gennesaret, and moored to the 54 shore. And when they were come out of the boat, straightway 55 the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they 56 heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as

7 And there are gathered together unto him the Pharisees, and certain of the scribes, which had 2 come from Jerusalem, and had seen that some of his disciples ate their bread with 3defiled, that is, 3 unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands 4diligently, eat not, holding the tradition of 4 the elders: and when they come from the marketplace, except they 5wash themselves, they eat not:

and many other things there be, which they have received to hold, <sup>6</sup>washings of cups, and pots, and brasen vessels<sup>7</sup>. And the Phari-5 sees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with <sup>3</sup>defiled hands? And he said unto them, <sup>6</sup> Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,

But their heart is far from me. But in vain do they worship me, 7 Teaching as their doctrines the precepts of men.

Ye leave the commandment of God, 8 and hold fast the tradition of men. And he said unto them, Full well 9 do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour 10 thy father and thy mother; and, He that speaketh evil of father or mother, let him 8die the death: but ye say, If a man shall say to 11 his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye 12 no longer suffer him to do aught for his father or his mother; mak-13 ing void the word of God by your tradition, which ye have delivered: and many such like things ye do.

<sup>&</sup>lt;sup>1</sup> Or, crossed over to the land, they came unto Gennesaret <sup>2</sup> Or, it <sup>3</sup> Or, common <sup>4</sup> Or, up to the elbow Gr. with the fist. <sup>5</sup> Gr. baptize. Some ancient authorities read sprinkle themselves. <sup>6</sup> Gr. baptizings. <sup>7</sup> Many ancient authorities add and couches. <sup>6</sup> Or, surely die

14 And he called to him the multitude again, and said unto them, Hear me all of you, and understand: 15 there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that 17 defile the man 1 And when he was entered into the house from the multitude, his disciples asked 18 of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot de-19 file him; because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean. 20 And he said, That which proceedeth out of the man, that defileth 21 the man. For from within, out of the heart of men, evil thoughts 22 proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: 23 all these evil things proceed from within, and defile the man.

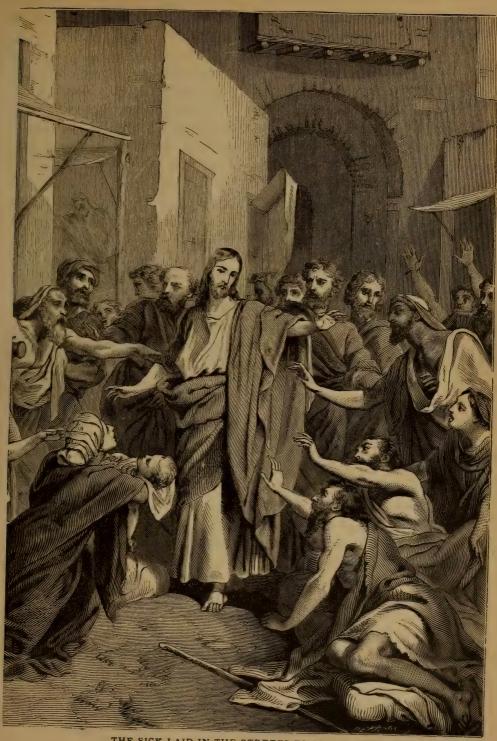
And from thence he arose, and went away into the borders of Tyre <sup>3</sup>and Sidon. And he entered into a house, and would have no man know it: and he could not be 25 hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him,

came and fell down at his feet. Now the woman was a 4Greek, a 26 Syrophœnician by race. And she besought him that he would cast forth the 5devil out of her daugh-And he said unto her, Let 27 the children first be filled: for it is not meet to take the children's <sup>6</sup>bread and cast it to the dogs. But she answered and saith unto 28 him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto 29 her, For this saying go thy way: the <sup>5</sup>devil is gone out of thy daughter. And she went away unto 30 her house, and found the child laid upon the bed, and the 5devil gone out.

And again he went out from the 31 borders of Tyre, and came through Sidon unto the sea of Galilee. through the midst of the borders of Decapolis. And they bring unto 32 him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside 33 from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he 34 sighed, and saith unto him, Ephphatha, that is, Be opened. And 35 his ears were opened, and the bond of his tongue was loosed, and he And he charged 36 spake plain.

<sup>&</sup>lt;sup>1</sup>Many ancient authorities insert ver. 16 If any man hath ears to hear, let him hear. <sup>2</sup>Gr. thoughts that are evil. 
<sup>3</sup>Some ancient authorities omit and Sidon. 
<sup>4</sup>Or, Gentile

<sup>&</sup>lt;sup>5</sup>Gr. demon. <sup>6</sup>Or, loaf



THE SICK LAID IN THE STREETS TO BE HEALED.



them that they should tell no man:
but the more he charged them, so
much the more a great deal they
37 published it. And they were beyond measure astonished, saying,
He hath done all things well: he
maketh even the deaf to hear,
and the dumb to speak.

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto 2 them, I have compassion on the multitude, because they continue with me now three days, and have 3 nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with bread here in 5 a desert place? And he asked them, How many loaves have ye? 6 And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multi-7 tude. And they had a few small fishes: and having blessed them, he commanded to set these also s before them. And they did eat, and were filled: and they took up, of broken pieces that remained

over, seven baskets. And they 9 were about four thousand: and he sent them away. And straight-10 way he entered into the boat with his disciples, and came into the parts of Dalmanutha.

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And the Pharisees came forth, 11 and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed 12 deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and 13 again entering into the boat departed to the other side.

And they forgot to take bread; 14 and they had not in the boat with them more than one loaf. And 15 he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one 16 with another, 2saying, 3We have no bread. And Jesus perceiving it 17 saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? 18 and having ears, hear ye not? and do ye not remember? When I 19 brake the five loaves among the five thousand, how many 4baskets full of broken pieces took ye They say unto him, Twelve. up?

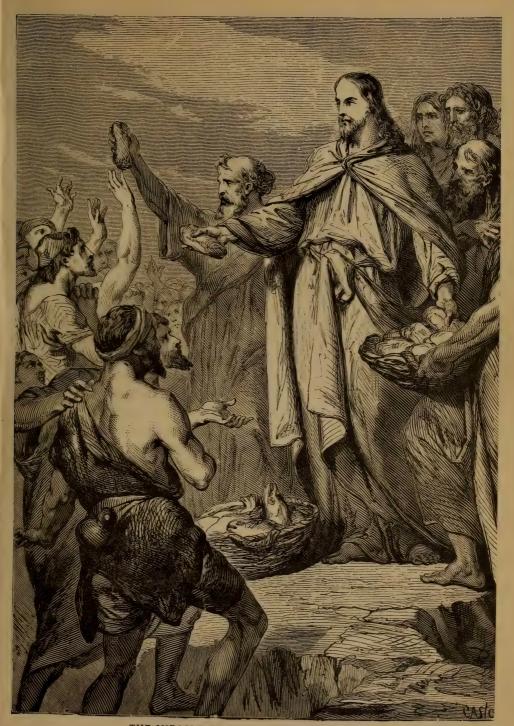
<sup>&</sup>lt;sup>1</sup>Gr. loaves. <sup>2</sup>Some ancient authorities read because they had no bread. <sup>3</sup>Or, It is because we have no bread. <sup>4</sup>Basket in ver. 19 and 20 represents different Greek words.

20 And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, 21 Seven. And he said unto them, Do ye not yet understand?

Do ye not yet understand? 22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him 23 to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he 24 asked him. Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walk-25 ing. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and 26 saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I 28 am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the 29 prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, 30 Thou art the Christ. And he charged them that they should 31 tell no man of him. And he be-

gan to teach them, that the Son of man must suffer many things. and be rejected by the elders, and the chief priests, and the scribes. and be killed, and after three days rise again. And he spake the 32 saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing 33 his disciples, rebuked Peter, and saith, Get thee behind me. Satan: for thou mindest not the things of God, but the things of men. And 34 he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save 35 his 2life shall lose it: and whosoever shall lose his 2life for my sake and the gospel's shall save it. For what doth it profit a man, 36 to gain the whole world, and forfeit his <sup>2</sup>life? For what should a 37 man give in exchange for his <sup>2</sup>life? For whosoever shall be 38 ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said 9 unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.



THE MIRACLE OF THE LOAVES AND FISHES.



**-9.** 21.

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured 3 before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten 4 them. And there appeared unto them Elijah with Moses: and they 5 were talking with Jesus. Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three 'tabernacles; one for thee, and one for 6 Moses, and one for Elijah. For he wist not what to answer; for 7 they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved 8 Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have 10 risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11 And they asked him, saying, <sup>2</sup>The scribes say that Elijah must 12 first come. And he said unto

them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? But I say 13 unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

And when they came to the 14 disciples, they saw a great multitude about them, and scribes questioning with them. And straight-15 way all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And 16 he asked them, What question ye with them? And one of the multi- 17 tude answered him, 3Master, I brought unto thee my son, which hath a dumb spirit; and whereso-18 ever it taketh him, it 4dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he 19 answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto And they brought him unto 20 him: and when he saw him. straightway the spirit 5tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long 21

Or, booths
Or, rendeth him

<sup>&</sup>lt;sup>2</sup> Or, How is it that the scribes say ... come? <sup>5</sup> Or, convulsed

<sup>&</sup>lt;sup>3</sup> Or, Teacher

time is it since this hath come unto him? And he said, From a 22 child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compas-23 sion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that 24 believeth. Straightway the father of the child cried out, and said1, I believe; help thou mine unbelief. 25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into 26 him. And having cried out, and 2torn him much, he came out: and the child became as one dead; insomuch that the more part said, He 27 is dead. But Jesus took him by the hand, and raised him up; and 28 he arose. And when he was come into the house, his disciples asked him privately, <sup>3</sup>saying, We could 29 not cast it out. And he said unto them, This kind can come out by nothing, save by prayer4.

30 And they went forth from thence, and passed through Galilee; and he would not that any 31 man should know it. For he taught his disciples, and said unto them, The Son of man is delivered

up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood 32 not the saying, and were afraid to ask him.

And they came to Capernaum: 33 and when he was in the house he asked them, What were ye reasoning in the way? But they held 34 their peace: for they had disputed one with another in the way, who was the 5greatest. And he sat 35 down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And 36 he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall re- 37 ceive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

John said unto him, <sup>6</sup>Master, we 38 saw one casting out <sup>7</sup>devils in thy name: and we forbade him, because he followed not us. But 39 Jesus said, Forbid him not: for there is no man which shall do a <sup>8</sup>mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is 40 for us. For whosoever shall give 41 you a cup of water to drink, <sup>9</sup>be-

<sup>&</sup>lt;sup>1</sup> Many ancient authorities add with tears. <sup>2</sup> Or, convulsed <sup>3</sup> Or, How is it that we could not cast it out? <sup>4</sup> Many ancient authorities add and fasting. <sup>5</sup> Gr. greater. <sup>6</sup> Or, Teacher <sup>7</sup> Gr. demons. <sup>8</sup> Gr. power. <sup>9</sup> Gr. in name that ye are.

cause ye are Christ's, verily I say unto you, he shall in no wise lose 42 his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if 2a great millstone were hanged about his neck, and 43 he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into 3hell, into the unquenchable fire.4 45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be 47 cast into 3hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eve, rather than having two eyes to be 48 cast into 3hell; where their worm dieth not, and the fire is not 49 quenched. For every one shall 50 be salted with fire5. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at

And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. And there

peace one with another.

came unto him Pharisees, and asked him. Is it lawful for a man to put away his wife? tempting him. And he answered and said 3 unto them, What did Moses command you? And they said, Mo- 4 ses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For 5 your hardness of heart he wrote you this commandment. But from 6 the beginning of the creation, Male and female made he them. For this cause shall a man leave 7 his father and mother, 6 and shall cleave to his wife; and the twain 8 shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath 9 joined together, let not man put asunder. And in the house the 10 disciples asked him again of this matter. And he saith unto them, 11 Whosoever shall put away his wife, and marry another, committeth adultery against her: and if 12 she herself shall put away her husband, and marry another, she committeth adultery.

And they brought unto him 13 little children, that he should touch them: and the disciples rebuked them. But when Jesus 14 saw it, he was moved with indignation, and said unto them, Suffer the little children to come

<sup>&</sup>lt;sup>1</sup>Many ancient authorities omit on me. <sup>2</sup> Gr. a millstone turned by an ass. <sup>3</sup> Gr. Gehenna. <sup>4</sup> Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities. <sup>5</sup> Many ancient authorities add and every sacrifice shall be salted with salt. See Lev. ii. 13. <sup>6</sup> Some ancient authorities omit and shall cleave to his wife.

unto me; forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good 2Master, what shall I do that I may inherit 18 eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, 19 even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy 20 father and mother. And he said unto him, 2Master, all these things have I observed from my 21 youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and 22 come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. And Jesus looked round about,

and saith unto his disciples, How

hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at 24 his words. But Jesus answereth again, and saith unto them, Children, how hard is it 3 for them that trust in riches to enter into the kingdom of God! It is easier for 25 a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And 26 they were astonished exceedingly, saying 4unto him, Then who can be saved? Jesus looking upon them 27 saith, With men it is impossible, but not with God: for all things are possible with God. Peter be-28 gan to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, 29 There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive 30 a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the 5world to come eternal life. But many that are first shall be 31 last; and the last first.

And they were in the way, 32 going up to Jerusalem; and Jesus was going before them: and they were amazed; <sup>6</sup>and they that followed were afraid. And he took

<sup>&</sup>lt;sup>1</sup> Or, on his way <sup>2</sup> Or, Teacher <sup>2</sup> Some ancient authorities omit for them that trust in riches. <sup>4</sup> Many ancient authorities read among themselves. <sup>5</sup> Or, age <sup>6</sup> Or, but some as they followed were afraid



Visit of the Wise Men.



Simeon and the Child Jesus.



Flight from Bethlehem.



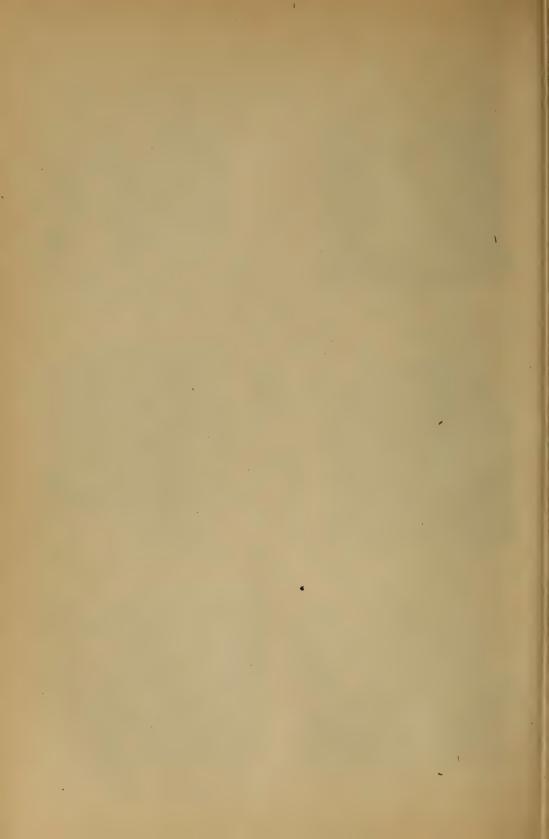
Christ with the Doctors in the Temple.



The Draught of Fishes.



Feeding the Five Thousand.



again the twelve, and began to tell them the things that were to 33 happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver 34 him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

James and John, the sons of Zebedee, saying unto him, 'Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye

tism that I am baptized with?
39 And they said unto him, We are able. And Jesus said unto them,
The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be

able to drink the cup that I drink?

or to be baptized with the bap-

40 baptized: but to sit on my right hand or on my left hand is not mine to give: but it is for them for whom it hath been prepared.

And when the ten heard it, they 41 began to be moved with indignation concerning James and John. And Jesus called them to him, 42 and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it 43 is not so among you: but whosoever would become great among you, shall be your 2minister: and 44 whosoever would be first among you, shall be 3servant of all. For 45 verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they come to Jericho: and 46 as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard 47 that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, 48 that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and 49 said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth And he, casting away his 50 garment, sprang up, and came to Jesus. And Jesus answered him, 51

and said, What wilt thou that I should do unto thee? And the blind man said unto him, 1Rabboni, 52 that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath 2made thee whole. And straightway he received his sight, and followed him in the way. 11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; 3 loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he 3will send him 4back 4 hither. And they went away, and found a colt tied at the door without in the open street; and 5 they loose him. And certain of them that stood there said unto them, What do ye, loosing the 6 colt? And they said unto them even as Jesus had said: and they 7 let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon 8 him. And many spread their garments upon the way; and others <sup>5</sup>branches, which they had cut 9 from the fields. And they that

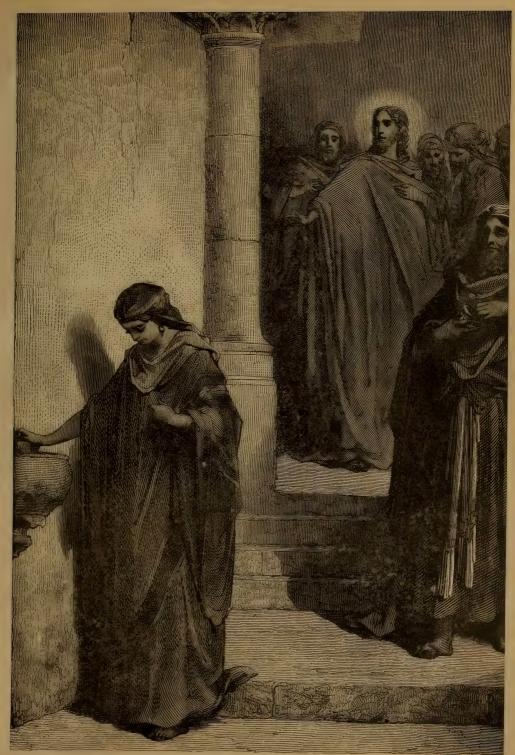
went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that 10 cometh, the kingdom of our father David: Hosanna in the highest.

And he entered into Jerusalem, 11 into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And on the morrow, when 12 they were come out from Bethany, he hungered. And seeing a 13 fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and 14 said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: 15 and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves: and he would not suffer that any 16 man should carry a vessel through the temple. And he taught, and 17 said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but

<sup>&</sup>lt;sup>2</sup>Or, saved thee <sup>1</sup> See John xx. 16. of leaves.



THE WIDOW'S MITE.



ye have made it a den of robbers.

18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And <sup>1</sup>every evening <sup>2</sup>he went forth out of the city.

20 And as they passed by in the morning, they saw the fig tree withered away from the roots.

21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst

22 is withered away. And Jesus answering saith unto them, Have

23 faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh

24 to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.

25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.<sup>3</sup>

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him

the chief priests, and the scribes, and the elders; and they said 28 unto him, By what authority doest thou these things? or who gave thee this authority to do these things? And Jesus said 29 unto them, I will ask of you one <sup>4</sup>question, and answer me, and I will tell you by what authority I do these things. The baptism 30 of John, was it from heaven, or from men? answer me. And 31 they reasoned with themselves. saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 5But 32 should we say, From men-they feared the people: for all verily held John to be a prophet. And 33 they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

133

And he began to speak unto 12 them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the wine-press, and built a tower, and let it out to husbandmen, and went into another country. And at the 2 season he sent to the husbandmen a 7 servant, that he might receive from the husbandmen of the fruits of the vineyard. And 3 they took him, and beat him, and sent him away empty. And again 4

¹ Gr. whenever evening came. ² Some ancient authorities read they. ³ Many ancient authorities add ver. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. ⁴ Gr. word. ⁵ Or, But shall we say, From men † ° Or, for all held John to be a prophet indeed. ¹ Gr. bondservant

he sent unto them another 'servant; and him they wounded in the head, and handled shamefully.

5 And he sent another; and him they killed: and many others; beating some, and killing some.

6 He had yet one, a beloved son: he sent him last unto them, saying,

7 They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inherit-

him, and killed him, and cast him 9 forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give

8 ance shall be ours. And they took

10 the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,
And it is marvellous in our
eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him

14 in talk. And when they were come, they say unto him, <sup>2</sup>Master, we know that thou art true, and

carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we 15 give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a \*penny, that I may see it. And they brought it. he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And 17 Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

And there come unto him Sad-18 ducees, which say that there is no resurrection; and they asked him, saying, 2Master, Moses wrote unto 19 us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were 20 seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, 21 leaving no seed behind him; and the third likewise: and the seven 22 left no seed. Last of all the woman also died. In the resur- 23 rection whose wife shall she be of them? for the seven had her to Jesus said unto them, Is it 24 not for this cause that ye err,

<sup>1</sup> Gr. bondservant.

<sup>&</sup>lt;sup>3</sup> Or, Teacher

<sup>&</sup>lt;sup>3</sup>See marginal note on Matt. xviii. 28.

that ye know not the scriptures,
25 nor the power of God? For when
they shall rise from the dead, they
neither marry, nor are given in
marriage; but are as angels in
26 heaven. But as touching the
dead, that they are raised; have
ye not read in the book of Moses,
in the place concerning the Bush,
how God spake unto him, saying,
I am the God of Abraham, and
the God of Isaac, and the God of
27 Jacob? He is not the God of
the dead, but of the living: ye
do greatly err.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first 29 of all? Jesus answered, the first is, Hear, O Israel; 'The Lord our 30 God, the Lord is one: and thou shalt love the Lord thy God 2with all thy heart, and 2with all thy soul, and 2with all thy mind, 31 and 2with all thy strength. second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater 32 than these. And the scribe said unto him, Of a truth, 3 Master, thou hast well said that he is one: and there is none other but 33 he: and to love him with all the heart, and with all the understandto love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when 34 Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

135

And Jesus answered and said, 35 as he taught in the temple, How say the scribes that the Christ is the son of David? David himself 36 said in the Holy Spirit,

The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies 4the footstool of thy feet.

David himself calleth him Lord; 37 and whence is he his son? And 5the common people heard him gladly.

And in his teaching he said, 38 Beware of the scribes, which desire to walk in long robes, and to have salutations in the market-places, and chief seats in the 39 synagogues, and chief places at feasts: they which devour widows' 40 houses, 'and for a pretence make long prayers; these shall receive greater condemnation.

And he sat down over against 41 the treasury, and beheld how the multitude cast <sup>7</sup>money into the treasury: and many that were rich east in much. And there 42 came <sup>8</sup>a poor widow, and she cast

ing, and with all the strength, and

Or, The Lord is our God; the Lord is one ancient authorities read underneath thy feet. while for a pretence they make 'Gr. brass.

<sup>&</sup>lt;sup>2</sup>Gr. from. <sup>3</sup>Or, Teacher <sup>4</sup>Some <sup>5</sup>Or, the great multitude <sup>5</sup>Or, even

<sup>8</sup> Gr. one.

in two mites, which make a far43 thing. And he called unto him his
disciples, and said unto them,
Verily I say unto you, This poor
widow cast in more than all
they which are casting into the
44 treasury: for they all did cast in
of their superfluity; but she of
her want did cast in all that she
had, even all her living.

13 And as he went forth out of the temple, one of his disciples saith unto him, 'Master, behold, what manner of stones and what 2 manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against the temple, Peter and James and John and 4 Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be 5 accomplished? And Jesus began to say unto them, Take heed that 6 no man lead you astray. Many shall come in my name, saying, I am he; and shall lead many 7 astray. And when ye shall hear of wars and rumours of wars, be not troubled: these things must needs come to pass; but the end is not s yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

But take ye heed to yourselves: 9 for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be 10 preached unto all the nations. And 11 when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother 12 shall deliver up brother to death, and the father his child; and children shall rise up against parents, and 2cause them to be put to death. And ye shall be hated of 13 all men for my name's sake: but he that endureth to the end, the same shall be saved.

But when ye see the abomina-14 tion of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the 15 housetop not go down, nor enter in, to take any thing out of his house: and let him that is in the 16 field not return back to take his cloke. But woe unto them that 17 are with child and to them that

18 give suck in those days! And pray ye that it be not in the win-19 ter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he 21 shortened the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; 22 believe 1it not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, 23 if possible, the elect. But take ye heed: behold, I have told you all things beforehand. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give 25 her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall 26 be shaken. And then shall they see the Son of man coming in clouds with great power and glory.

the uttermost part of heaven.
28 Now from the fig tree learn her parable: when her branch is now

27 And then shall he send forth the

angels, and shall gather together

his elect from the four winds, from

the uttermost part of the earth to

become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, 29 when ye see these things coming to pass, know ye that 2he is nigh, even at the doors. Verily I say 30 unto you, This generation shall not pass away, until all these things be accomplished. Heaven 31 and earth shall pass away: but my words shall not pass away. But of that day or that hour 32 knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, 33 watch and pray: for ye know not when the time is. It is as when 34 a man, sojourning in another country, having left his house, and given authority to his 4servants, to each one his work, commanded also the porter to watch. Watch 35 therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find 36 you sleeping. And what I say 37 unto you I say unto all, Watch.

Now after two days was the 14 feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not 2 during the feast, lest haply there shall be a tumult of the people.

<sup>&</sup>lt;sup>1</sup> Or, him <sup>2</sup> Or, it servants.

<sup>&</sup>lt;sup>3</sup> Some ancient authorities omit and pray.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having 'an alabaster cruse of ointment of 2spikenard very costly; and she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred <sup>3</sup>pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath 7 wrought a good work on me. For ve have the poor always with you, and whensoever ve will ve can do them good: but me ve s have not always. She hath done what she could: she hath anointed my body aforehand for the bury-9 ing. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for

10 And Judas Iscariot, the that was one of the twelve, went away unto the chief priests, that he might 11 deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might

a memorial of her.

conveniently deliver him unto them.

14. 3-

And on the first day of un-12 leavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disci- 13 ples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and whereso-14 ever he shall enter in, say to the goodman of the house, The 5Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he 15 will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and 16 came into the city, and found as he had said unto them: and they made ready the passover.

And when it was evening he 17 cometh with the twelve. And as 18 they 'sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began 19 to be sorrowful, and to say unto him one by one, Is it I? And he 20 said unto them, It is one of the twelve, he that dippeth with me in the dish. For the Son of man 21 goeth, even as it is written of him:

<sup>&</sup>lt;sup>1</sup> Or, a flask <sup>2</sup> Gr. pistic nard, pistic being perhaps a local name. Others take it to mean genuine; others, liquid. <sup>3</sup> See marginal note on Matt. xviii. 28. <sup>4</sup> Gr. the one of the twelve. <sup>5</sup> Or, Teacher <sup>6</sup> Gr. reclined.



JESUS PRAYING IN THE GARDEN.



but woe unto that man through whom the Son of man is betrayed! good were it 'for that man if he had not been born.

22 And as they were eating, he took 2bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is 23 my body. And he took a cup, and when he had given thanks, he gave to them: and they all 24 drank of it. And he said unto them, This is my blood of 3the 4covenant, which is shed for many. 25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be foffended: for it is written, I will smite the shepherd, and the sheep shall be scattered 28 abroad. Howbeit, after I am raised up, I will go before you 29 into Galilee. But Peter said unto him, Although all shall be fof-30 fended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, 31 shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not

deny thee. And in like manner also said they all.

And they come unto 6a place 32 which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he 33 taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And 34 he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and 35 fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And 36 he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them 37 sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? 7Watch 38 and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And 39 again he went away, and prayed, saying the same words. And again 40 he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third 41 time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into

<sup>&</sup>lt;sup>1</sup> Gr. for him if that man, <sup>2</sup> Or, a loaf <sup>3</sup> Or, the testament <sup>4</sup> Some ancient authorities insert new. <sup>5</sup> Gr. caused to stumble. <sup>6</sup> Gr. an enclosed piece of ground. <sup>7</sup> Or, Watch ye, and pray that ye enter not

42 the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and 44 the elders. Now he that betrayed

44 the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him 45 away safely. And when he was

come, straightway he came to him, and saith, Rabbi; and <sup>1</sup>kissed him.

46 And they laid hands on him, and 47 took him. But a certain one of them that stood by drew his sword, and smote the <sup>2</sup>servant of

the high priest, and struck off his 48 ear. And Jesus answered and said unto them, Are ye come out,

as against a robber, with swords
49 and staves to seize me? I was
daily with you in the temple
teaching, and ye took me not: but

this is done that the scriptures 50 might be fulfilled. And they all left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on 52 him; but he left the linen cloth, and fled naked.

And they led Jesus away to the high priest: and there come together with him all the chief

priests and the elders and the And Peter had followed 54 scribes. him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests 55 and the whole council sought witness against Jesus to put him to death; and found it not. For 56 many bare false witness against him, and their witness agreed not together. And there stood up 57 certain, and bare false witness against him, saying, We heard 58 him say, I will destroy this 3temple that is made with hands, and in three days I will build another made without hands. And 59 not even so did their witness agree together. And the high 60 priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But 61 he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of : the Blessed? And Jesus said, I 62 am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high 63 priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the 64 blasphemy: what think ye? And

they all condemned him to be 65 worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with blows

of their hands. And as Peter was beneath in the court, there cometh one of the 67 maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even 68 Jesus. But he denied, saying, 3I neither know, nor understand what thou sayest: and he went out into the 4porch; 5and the cock crew. 69 And the maid saw him, and began again to say to them that stood 70 by, This is one of them. again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Gali-71 læan. But he began to curse, and to swear, I know not this man of 72 whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.

15 And straightway in the morning the chief priests with the elders and scribes, and the whole

he wept.

<sup>6</sup>And when he thought thereon,

council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, 2 Art thou the King of the Jews? And he answering saith unto him, Thou sayest. And the chief 3 priests accused him of many things. And Pilate again asked 4 him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more 5 answered anything; insomuch that Pilate marvelled.

Now at 7the feast he used to 6 release unto them one prisoner, whom they asked of him. And 7 there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up 8 and began to ask him to do as he was wont to do unto them. And 9 Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he 10 perceived that for envy the chief priests had delivered him up. But 11 the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And 12 Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? And they cried out 13 again, Crucify him. And Pilate 14

<sup>&</sup>lt;sup>1</sup>Gr. liable to. <sup>2</sup> Or, strokes of rods what sayest thou? <sup>4</sup> Gr. forecourt. crew. <sup>6</sup> Or, And he began to weep.

<sup>&</sup>lt;sup>3</sup> Or, I neither know, nor understand: thou, <sup>5</sup> Many ancient authorities omit and the cock <sup>7</sup> Or, a feast

said unto them, Why, what evil hath he done? But they cried out 15 exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

cified.

16 And the soldiers led him away within the court, which is the ¹Prætorium; and they call together 17 the whole ²band. And they clothe him with purple, and plaiting a crown of thorns, they put it on 18 him; and they began to salute 19 him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify

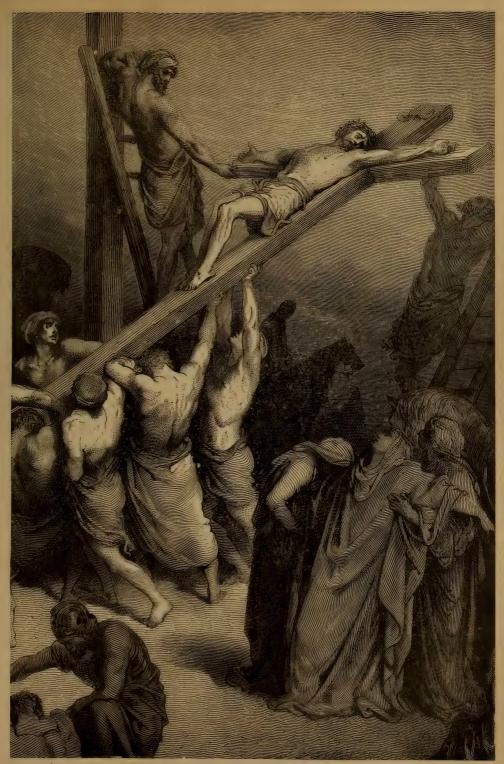
him.

21 And they <sup>3</sup>compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that 22 he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The 23 place of a skull. And they offered him wine mingled with myrrh: 24 but he received it not. And they crucify him, and part his garments among them, casting lots upon

them, what each should take. And 25 it was the third hour, and they crucified him. And the super-26 scription of his accusation was written over, the king of the jews. And with him they crucify two 27 robbers; one on his right hand, and one on his left.4 And they 29 that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the 5temple, and buildest it in three days, save 30 thyself, and come down from the In like manner also the 31 chief priests mocking him among themselves with the scribes said. He saved others; 6himself he cannot save. Let the Christ, the King 32 of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was 33 come, there was darkness over the whole "land until the ninth hour. And at the ninth hour Jesus cried 34 with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, "why hast thou forsaken me? And some 35 of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran, and filling 36 a sponge full of vinegar, put it on a reed, and gave him to drink,

Or, palace <sup>2</sup> Or, cohort <sup>3</sup> Gr. impress. <sup>4</sup> Many ancient authorities insert ver. 28 And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Luke xxii. 37. <sup>5</sup> Or, sanctuary <sup>6</sup> Or, can he not save himself? <sup>7</sup> Or, earth <sup>6</sup> Or, why didst thou forsake me?



ERECTION OF THE CROSS.



saying, Let be; let us see whether Elijah cometh to take him down. 37 And Jesus uttered a loud voice. 38 and gave up the ghost. And the veil of the 'temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood by over against him, saw that he 2so gave up the ghost, he said, Truly this man was 3the Son 40 of God. And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the 4less and of Joses, and Salome; 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem. And when even was now come, because it was the Preparation, that is, the day before the sab-43 bath, there came Joseph of Ari-

mathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God: and he boldly went in unto Pilate, and asked for the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he 5had been any while 45 dead. And when he learned it of the centurion, he granted the 46 corpse to Joseph. And he bought a linen cloth, and taking him

down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And Mary 47 Magdalene and Mary the mother of Joses beheld where he was laid.

And when the sabbath was past, 16 Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very 2 early on the first day of the week, they come to the tomb when the sun was risen. And they were 3 saying among themselves, Who shall roll us away the stone from the door of the tomb? and look-4 ing up, they see that the stone is rolled back: for it was exceeding great. And entering into 5 the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, 6 Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his 7 his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, 8 and fled from the tomb; for trembling and astonishment had come

<sup>&</sup>lt;sup>1</sup>Or, sanctuary 3 Or, a son of God

<sup>&</sup>lt;sup>2</sup> Many ancient authorities read so cried out, and gave up the ghost. 4 Gr. little. <sup>5</sup> Many ancient authorities read were already dead.

upon them; and they said nothing to any one: for they were afraid.

- on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven 10 <sup>2</sup>devils. She went and told them that had been with him, as they 11 mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.
- 12 And after these things he was manifested in another form unto two of them, as they walked, on 13 their way into the country. And they went away and told it unto the rest: neither believed they them.
- 14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief

and hardness of heart, because they believed not them which had seen him after he was risen. And he 15 said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that is believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these 17 signs shall follow them that believe: in my name shall they cast out 2devils; they shall speak with 3new tongues; they shall take up 18 serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

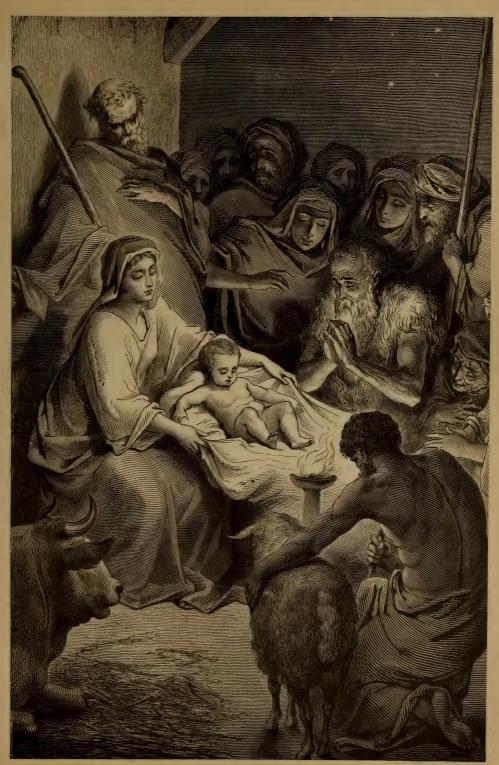
16. 8.

So then the Lord Jesus, after 19 he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached 20 everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

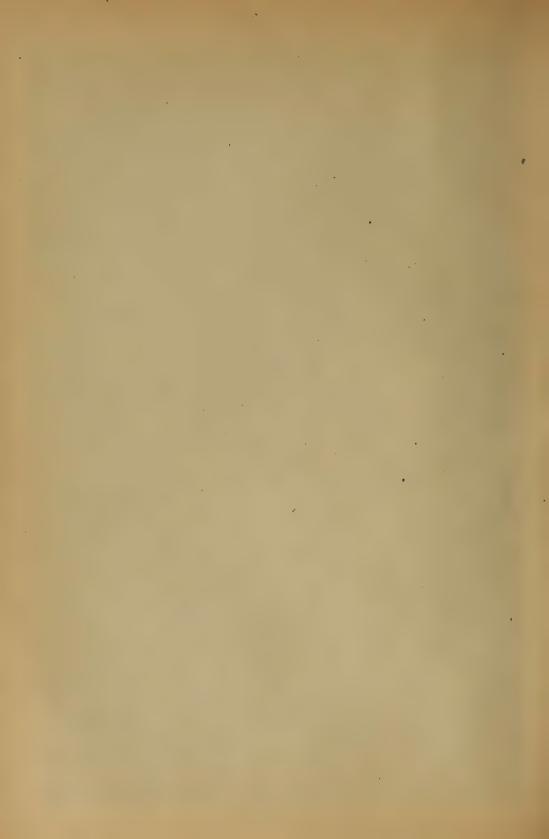
<sup>&</sup>lt;sup>1</sup> The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

<sup>2</sup> Gr. demons.

<sup>3</sup> Some ancient authorities omit new.



THE NATIVITY.



## THE GOSPEL ACCORDING TO

## S. LUKE.

- 1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been 'fulfilled among us, 2 even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the 3 word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most 4 excellent Theophilus; that thou mightest know the certainty concerning the 'things 'wherein thou wast instructed.
- 5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name 6 was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now 4well stricken in years.
- 8 Now it came to pass, while he executed the priest's office before

God in the order of his course, according to the custom of the 9 priest's office, his lot was to enter into the 5temple of the Lord and burn incense. And the whole 10 multitude of the people were praying without at the hour of incense. And there appeared unto him an 11 angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when 12 he saw him, and fear fell upon him. But the angel said unto him, Fear 13 not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and glad-14 ness; and many shall rejoice at his birth. For he shall be great 15 in the sight of the Lord, and he shall drink no wine nor 6strong drink: and he shall be filled with the 'Holy Ghost, even from his mother's womb. And many of 16 the children of Israel shall he turn unto the Lord their God. And 17 he shall 3go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to

<sup>&</sup>lt;sup>1</sup>Or, fully established <sup>2</sup>Gr. words. <sup>3</sup>Or, which thou wast taught by word of mouth <sup>4</sup>Gr. advanced in their days. <sup>5</sup>Or, sanctuary <sup>6</sup>Gr. sikera. <sup>7</sup>Or, Holy Spirit: and so throughout this book. <sup>8</sup>Some ancient authorities read come nigh before his face.

walk in the wisdom of the just: to make ready for the Lord a peo-18 ple prepared for him. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife 'well stricken 19 in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good ti-20 dings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall 21 be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled 2while he 22 tarried in the 3temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the 3temple: and he continued making signs unto them, and remained 23 dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid 25 herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

Now in the sixth month the 26 angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to 27 a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he 28 came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee5. But she 29 was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, 30 Fear not, Mary: for thou hast found 6 favour with God. And 31 behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. be great, and shall 32 shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign 33 over the house of Jacob 7forever; and of his kingdom there shall be no end. And Mary said 34 unto the angel, How shall this be, seeing I know not a man? And 35 the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also 8that which 9is to be born 10 shall be called holy, the Son of God. And behold, Elisa-36

<sup>&</sup>lt;sup>1</sup>Gr. advanced in her days. <sup>2</sup>Or, at his tarrying <sup>3</sup>Or, sanctuary <sup>4</sup>Or, endued with grace <sup>5</sup>Many ancient authorities add blessed art thou among women. See ver. 42. <sup>6</sup>Or, grace <sup>7</sup>Gr. unto the ages. <sup>8</sup>Or, the holy thing which is to be born shall be called the Son of God. <sup>9</sup>Or, is begotten <sup>10</sup>Some ancient authorities insert of thee.

beth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with 37 her that 'was called barren. For no word from God shall be void 38 of power. And Mary said, Behold, the 2handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. 39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy 42 Ghost; and she lifted up her voice with a loud cry, and said, Blessed art thou among women,

me, that the mother of my Lord 44 should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. 45 And blessed is she that 3believed;

and blessed is the fruit of thy

43 womb. And whence is this to

for there shall be a fulfilment of the things which have been spoken

46 to her from the Lord. And Mary said,

My soul doth magnify the Lord,
And my spirit hath rejoiced in
God my Saviour.

For he hath looked upon the 48 low estate of his 4handmaiden:

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath 49 done to me great things;

And holy is his name.

And his mercy is unto genera-50 tions and generations

On them that fear him.

He hath shewed strength with 51 his arm;

He hath scattered the proud 5in the imagination of their heart.

He hath put down princes from 52 their thrones,

And hath exalted them of low degree.

The hungry he hath filled with 53 good things;

And the rich he hath sent empty away.

He hath holpen Israel his 54 servant,

That he might remember mercy
(As he spake unto our fathers) 55
Toward Abraham and his seed
for ever.

And Mary abode with her about 56 three months, and returned unto her house.

Now Elisabeth's time was ful-57 filled that she should be delivered; and she brought forth a son.

And her neighbours and her kins-58

<sup>&</sup>lt;sup>1</sup>Or, is <sup>2</sup>Gr. bondmaid.

<sup>3</sup> Or, believed that there shall be

folk heard that the Lord had magnified his mercy towards her; and 59 they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of 60 his father. And his mother answered and said, Not so; but he 61 shall be called John. And they said unto her, There is none of thy kindred that is called by this 62 name. And they made signs to his father, what he would have 63 him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they

64 marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, bless-

65 ing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill

66 country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

69 And hath raised up a horn of salvation for us

In the house of his servant David

(As he spake by the mouth of 70 his holy prophets which have been since the world began),

Salvation from our enemies, and 71 from the hand of all that hate us;

To shew mercy towards our 72 fathers,

And to remember his holy coverant;

The oath which he sware unto 73 Abraham our father,

To grant unto us that we being 74 delivered out of the hand of our enemies

Should serve him without fear, In holiness and righteousness 75 before him all our days.

Yea and thou, child, shalt be 76 called the prophet of the Most High:

For thou shalt go before the face of the Lord to make ready his ways;

To give knowledge of salvation 77 unto his people

In the remission of their sins, Because of the <sup>1</sup>tender mercy 78 of our God,

Whereby the dayspring from on high <sup>3</sup>shall visit us,

To shine upon them that sit in 79 darkness and the shadow of death;

To guide our feet into the way of peace.

<sup>&</sup>lt;sup>1</sup>Or, heart of mercy <sup>2</sup>Or, Wherein

strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all 1the 2 world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves. 4 every one to his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of 5 David; to enrol himself with Mary, who was betrothed to him, being 6 great with child. And it came to pass, while they were there, the days were fulfilled that she should 7 be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping <sup>2</sup>watch by night 9 over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore 10 afraid. And the angel said unto them, Be not afraid; for behold, I

bring you good tidings of great joy which shall be to all the people: for there is born to you this day 11 in the city of David a Saviour, which is <sup>3</sup>Christ the Lord. And 12 this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the 13 angel a multitude of the heavenly host praising God, and saying,

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And on earth peace among men in whom he is well pleased.

And it came to pass, when the 15 angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this 6thing that is come to pass, which the Lord hath made known unto us. And 16 they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And 17 when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it 18 wondered at the things which were spoken unto them by the shepherds. But Mary kept all these 19 <sup>7</sup>sayings, pondering them in her And the shepherds re-20 turned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

<sup>&</sup>lt;sup>1</sup>Gr. the inhabited earth. <sup>2</sup>Or, night-watches <sup>3</sup>Or, Anointed Lord <sup>4</sup>Many ancient authorities read peace, good pleasure among men. <sup>5</sup>Gr. men of good pleasure. <sup>6</sup>Or, saying <sup>7</sup>Or, things

And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to 23 present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or 25 two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was 26 upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the 27 Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom 28 of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy 'servant depart, O 'Lord,

According to thy word, in peace;

For mine eyes have seen thy 30 salvation,

Which thou hast prepared be-31 fore the face of all peoples;

A light for <sup>3</sup>revelation to the 32 Gentiles,

And the glory of thy people Israel.

And his father and his mother 33 were marvelling at the things which were spoken concerning him; and Simeon blessed them, 34 and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword 35 shall pierce through thine own soul; that thoughts out of many hearts may be revealed. there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was 4of a great age, having lived with a husband seven years from her virginity, and she had been a 37 widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very 38 hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they 39 had accomplished all things that were according to the law of the

<sup>&</sup>lt;sup>1</sup> Gr. bondservant. vanced in many days.

<sup>&</sup>lt;sup>2</sup> Gr. Master.

Or, the unveiling of the Gentiles



Jesus at Prayer.



Jesus and the Woman of Samaria.



Mary Anointing Jesus.



The Lord Preaching.



Jesus at the Pharisee's Table.



Mary Anointing the Saviour's Feet.



Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, 'filled with wisdom: and the grace of God was upon him. 41 And his parents went every year to Jerusalem at the feast of 42 the passover. And when he was twelve years old, they went up 43 after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaint-45 ance: and when they found him not, they returned to Jerusalem, 46 seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the 2doctors, both hearing them, and asking them 47 questions: and all that heard him were amazed at his understanding 48 and his answers. And when they saw him, they were astonished: and his mother said unto him. <sup>3</sup>Son, why hast thou thus dealt with us? behold, thy father and I 49 sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be 'in my Father's house? 50 And they understood not the saying which he spake unto them. And he went down with them, 51 and came to Nazareth; and he was subject unto them: and his mother kept all these <sup>5</sup>sayings in her heart.

And Jesus advanced in wisdom 52 and 6stature, and in 7favour with God and men.

Now in the fifteenth year of 3 the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-2 priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all 3 the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it 4 is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

Every valley shall be filled, 5

And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

<sup>&</sup>lt;sup>1</sup> Gr. becoming full of wisdom.

<sup>2</sup> Or, teachers

<sup>3</sup> Gr. Child.

<sup>4</sup> Or, about my
Father's business

Gr. in the things of my Father.

<sup>5</sup> Or, things

<sup>6</sup> Or, age

<sup>7</sup> Or, grace

6 And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the 8 wrath to come? Bring forth therefore fruits worthy of 'repentance, and begin not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 9 And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, 10 and cast into the fire. And the multitudes asked him, saving, 11 What then must we do? And he answered and said unto them, he that hath two coats, let him impart to him that hath none; and he that hath food, let him do 12 likewise. And there came also <sup>2</sup>publicans to be baptized, and they said unto him, 3 Master, what must 13 we do? And he said unto them, Extort no more than that which 14 is appointed you. And 4soldiers also asked him, saying, And we, what must we do? And he said unto them. Do violence to no man, neither 5exact anything wrongfully; and be content with your wages.

15 And as the people were in ex-

pectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them 16 all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not 6 worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, throughly 17 to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations 18 therefore preached he <sup>8</sup>good tidings unto the people; but Herod the 19 tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this 20 above all, that he shut up John in prison.

Now it came to pass, when all 21 the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost de-22 scended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

And Jesus himself, when he 23 began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son

<sup>&</sup>lt;sup>1</sup>Or, your repentance <sup>4</sup>Gr. soldiers on service.

<sup>&</sup>lt;sup>2</sup> See marginal note on Matt. v. 46. <sup>5</sup> Or, accuse any one <sup>6</sup> Gr. sufficient.

<sup>&</sup>lt;sup>3</sup> Or, Teacher
<sup>7</sup> Or, in

<sup>8</sup> Or, the gospel

24 of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Jo-25 seph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Nag-26 gai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of 'Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of El-29 madam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the 30 son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son 31 of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son 32 of David, the son of Jesse, the son of Obed, the son of Boaz, the son of 2Salmon, the son of Nahshon, 33 the son of Amminadab, 3the son of <sup>4</sup>Arni, the son of Hezron, the son 34 of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of 35 Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son 36 of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem,

the son of Noah, the son of Lamech, the son of Methuselah, the 37 son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son 38 of Seth, the son of Adam, the son of God.

And Jesus, full of the Holy 4 Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being 2 tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said 3 unto him, If thou art the Son of God, command this stone that it become bread. And Jesus an- 4 swered unto him, It is written, Man shall not live by bread alone. And he led him up, and shewed 5 him all the kingdoms of 7the world in a moment of time. And the 6 devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou 7 therefore wilt worship before me, it shall all be thine. And Jesus 8 answered and said unto him. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he led him to 9 Jerusalem, and set him on the <sup>8</sup>pinnacle of the temple, and said

<sup>&</sup>lt;sup>1</sup>Gr. Salathiel. <sup>2</sup>Some ancient authorities write Sala. <sup>3</sup>Many ancient authorities insert the son of Admin: and one writes Admin for Amminadab. <sup>4</sup>Some ancient authorities write Aram. <sup>5</sup>Or, in <sup>6</sup>Or, a loaf <sup>7</sup>Gr. the inhabited earth. <sup>6</sup>Gr. wing.

unto him, If thou art the Son of God, east thyself down from hence:
10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him <sup>1</sup>for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round 15 about. And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, 17 and stood up to read. And there was delivered unto him 2the book of the prophet Isaiah. And he opened the 3book, and found the place where it was written,

18 The Spirit of the Lord is upon me,

<sup>4</sup>Because he anointed me to preach <sup>5</sup>good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year 19 of the Lord.

And he closed the book, and 20 gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on And he began to say unto 21 them, To-day hath this scripture been fulfilled in your ears. all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them, 23 Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he 24 said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say 25 unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none 26 of them was Elijah sent, but only to <sup>6</sup>Zarephath, in the land of Sidon, unto a woman that was a

<sup>&</sup>lt;sup>1</sup> Or, until <sup>6</sup> Gr. Sarepta.

<sup>&</sup>lt;sup>2</sup>Or, a roll

27 widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naa-28 man the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath 32 day: and they were astonished at his teaching; for his word was 33 with authority. And in the synagogue there was a man, which had a spirit of an unclean 'devil; and he cried out with a loud voice, 34 Ah! what have we to go with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One 35 of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the 'devil had thrown him down in the midst, he came out of him, hav-36 ing done him no hurt. amazement came upon all, and they spake together, one with another, saying, What is 8this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour 37 concerning him into every place of the region round about.

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And he rose up from the syn-38 agogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they be sought him for her. And he stood over her, and 39 rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, 40 all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And <sup>4</sup>devils also came 41 out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

And when it was day, he came 42 out and went into a desert place: and the multitude sought after him, and came unto him, and would have stayed him, that he should not go from them. But he 43 said unto them, I must preach the 5good tidings of the kingdom of God to the other cities also: for therefore was I sent.

And he was preaching in the 44 synagogues of <sup>6</sup>Galilee.

<sup>&</sup>lt;sup>1</sup> Gr. demon.
<sup>4</sup> Gr. demons.

<sup>&</sup>lt;sup>2</sup> Or, Let alone <sup>5</sup> Or, gospel

<sup>&</sup>lt;sup>3</sup> Or, this word, that with authority . . . come out? <sup>6</sup> Very many ancient authorities read Judæa.

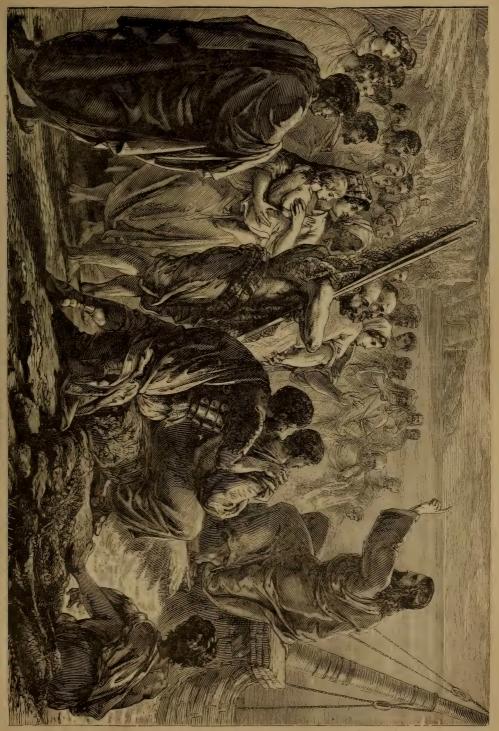
Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gen-2 nesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, 3 and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the 4 multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a 5 draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had this done, they inclosed a great multitude of fishes: and their nets were break-7 ing; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to 8 sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am 9 a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes 10 which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt 'catch men. And when they 11 had brought their boats to land, they left all, and followed him.

And it came to pass, while he 12 was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, 13 and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged him to tell 14 no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the 15 more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But 16 he withdrew himself in the deserts, and prayed.

And it came to pass on one of 17 those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him 2 to heal. And be-184 hold, men bring on a bed a man that was palsied: and they sought

<sup>&</sup>lt;sup>1</sup> Gr. take alive. should heal them.

<sup>&</sup>lt;sup>2</sup>Gr. that he should heal. Many ancient authorities read that he





to bring him in, and to lay him 19 before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before 20 Jesus. And seeing their faith, he said, Man, thy sins are forgiven 21 thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive 22 sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them. <sup>1</sup>What reason ye in your hearts? 23 Whether is easier, to say, Thy sins are forgiven thee; or to say, 24 Arise and walk? But that ye may know that the Son of man hath 2power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go 25 unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying 26 God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place

of toll, and said unto him, Follow me. And he forsook all, and rose 28 up and followed him. And Levi 29 made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And 8the Pharisees 30 and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And Jesus answer- 31 ing said unto them, They that are whole have no need of a physician; but they that are sick. I am not come to call the right-32 eous but sinners to repentance. And they said unto him, The dis-33 ciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink. And 34 Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will 35 come; and when the bridegroom shall be taken away from them, then will they fast in those days. And he spake also a parable unto 36 them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man put- 37 teth new wine into old 4wine-

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<sup>&</sup>lt;sup>1</sup> Or, Why <sup>2</sup> Or, authority <sup>4</sup> That is, skins used as bottles.

<sup>&</sup>lt;sup>3</sup> Or, the Pharisees and the scribes among them

skins; else the new wine will burst the skins, and itself will be spilled, and the skins will 38 perish. But new wine must be 39 put into fresh wine-skins. And no man having drunk old wine desireth new: for he saith, The old is <sup>1</sup>good.

- 6 Now it came to pass on a 2sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? 3 And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with 4 him: how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him: which it is not lawful to eat save for the 5 priests alone? And he said unto them. The Son of man is lord of the sabbath.
- And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew

their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, 9 I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on 10 them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. But they were filled with 3mad-11 ness; and communed one with another what they might do to Jesus.

And it came to pass in these 12 days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called 13 his disciples: and he chose from them twelve, whom also he named apostles; Simon, whom he also 14 named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Mat- 15 thew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, and Judas 16 the 4son of James, and Judas Iscariot, which was the traitor; and 17 he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which

<sup>&</sup>lt;sup>1</sup>Many ancient authorities read better. first. <sup>3</sup> Or, foolishness <sup>4</sup> Or, brother.

<sup>&</sup>lt;sup>2</sup> Many ancient authorities insert second-See Jude 1.

came to hear him, and to be healed 18 of their diseases; and they that were troubled with unclean spirits 19 were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of 21 God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall 22 laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son 23 of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their 24 fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you, ye that are full now! for ye shall hunger. Woe

unto you, ye that laugh now! for 26 ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear.

27 But I say unto you which hear, Love your enemies, do good to 28 them that hate you, bless them that curse you, pray for them 29 that despitefully use you. To

him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh 30 thee; and of him that taketh away thy goods ask them not again. And as ye would that 31 men should do to you, do ye also to them likewise. And if ye love 32 them that love you, what thank have ye? for even sinners love those that love them. And if ye 33 do good to them that do good to you, what thank have ye? for even sinners do the same. And 34 if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners. to receive again as much. But 35 love your enemies, and do them good, and lend, 'never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye mer- 36 ciful, even as your Father is merciful. And judge not, and ye 37 shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be 38 given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

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<sup>&</sup>lt;sup>1</sup> Some ancient authorities read despairing of no man.

And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall 40 into a pit? The disciple is not above his 1 master: but every one when he is perfected shall be as 41 his 1master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's For there is no good tree 43 eve. that bringeth forth corrupt fruit; nor again a corrupt tree that 44 bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they 45 grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say?
Every one that cometh unto me, and heareth my words, and doeth

them, I will shew you to whom he is like: he is like a man building 48 a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: 2because it had been well But he that heareth, 49 builded. and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

After he had ended all his say-7 ings in the ears of the people, he entered into Capernaum.

And a certain centurion's 3serv-2 ant, who was 4dear unto him, was sick and at the point of death. And when he heard concerning 3 Jesus, he sent unto him elders of the Jews, asking him that he would come and save his 3servant. And 4 they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth 5 our nation, and himself built us our synagogue. And Jesus went 6 with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not 5worthy that thou shouldest come under my

<sup>&</sup>lt;sup>1</sup> Or, teacher <sup>2</sup> Many ancient authorities read for it had been founded upon the rock: as in Matt. vii. 25. <sup>3</sup> Gr. bondservant. <sup>4</sup> Or, precious to him Or, honourable with him <sup>5</sup> Gr. sufficient.

7 roof: wherefore neither thought I myself worthy to come unto thee: but 'say the word, and my 'serv-8 ant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my \*servant, 9 Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not 10 in Israel. And they that were sent, returning to the house, found the 2servant whole.

11 And it came to pass 4soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great mul-12 titude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was 13 with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I 15 say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to

his mother. And fear took hold 16 on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went 17 forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told 18 him of all these things. And 19 John calling unto him 5 two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And 20 when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour 21 he cured many of diseases and <sup>6</sup>plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said 22 unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have 'good tidings preached to them. And blessed is he, who-23 soever shall find none occasion of stumbling in me.

And when the messengers of 24 John were departed, he began to say unto the multitudes concerning John, What went ye out into

<sup>&</sup>lt;sup>1</sup>Gr. say with a word.

<sup>2</sup>Or, boy

<sup>3</sup>Gr. bondservant.

<sup>4</sup>Many ancient authorities read on the next day.

<sup>5</sup>Gr. certain two.

<sup>6</sup>Gr. scourges.

<sup>7</sup>Or, the gospel

the wilderness to behold? a reed 25 shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' 26 courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a 27 prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is <sup>1</sup>but little in the kingdom of God 29 is greater than he. And all the people when they heard, and the publicans, justified God, 2being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, 3being not baptized of 31 him. Whereunto then shall I liken the men of this generation, and to 32 what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, 33 and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye 34 say, He hath a 4devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom 5 justified of all her 35 children.

And one of the Pharisees de- 36 sired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman 37 which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought 6an alabaster cruse of ointment, and standing 38 behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and 7kissed his feet, and anointed them with the ointment. Now when the Phari- 39 see which had bidden him saw it, he spake within himself, saying, This man, if he were 8a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering 40 said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A cer- 41 tain lender had two debtors: the one owed five hundred 10 pence, and the other fifty. When they 42 had not wherewith to pay, he forgave them both. Which of them

<sup>&</sup>lt;sup>1</sup>Gr. lesser. <sup>6</sup>Or, a flask John i. 21, 25.

<sup>&</sup>lt;sup>2</sup> Or, having been <sup>1</sup> Gr. kissed much. <sup>9</sup> Or, Teacher

<sup>&</sup>lt;sup>3</sup> Or, not having been <sup>4</sup> Gr. demon. <sup>5</sup> Or, was <sup>8</sup> Some ancient authorities read the prophet. See

<sup>&</sup>lt;sup>10</sup> See marginal note on Matt. xviii. 28.

therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the And he said unto him, 44 Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped 45 them with her hair. Thou gavest me no kiss: but she, since the the time I came in, hath not 46 ceased to 1kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet 47 with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is for-48 given, the same loveth little. And he said unto her, Thy sins are 49 forgiven. And they that sat at meat with him began to say <sup>2</sup>within themselves, Who is this 50 that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

8 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the <sup>3</sup>good tidings of the kingdom of God, and with him <sup>2</sup>the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that

was called Magdalene, from whom seven 'devils had gone out, and 3 Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto 5them of their substance.

And when a great multitude 4 came together, and they of every city resorted unto him, he spake by a parable: The sower went 5 forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the 6 rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst 7 the thorns; and the thorns grew with it, and choked it. And other 8 fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him 9 what this parable might be. And 10 he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is 11 this: The seed is the word of God. And those by the way side are 12 they that have heard; then cometh the devil, and taketh away

<sup>&</sup>lt;sup>1</sup> Gr. kiss much. <sup>2</sup> Or, among <sup>3</sup> Or, gospel <sup>4</sup> Gr. demons. <sup>5</sup> Many ancient authorities read him.

the word from their heart, that they may not believe and be 13 saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of 14 temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no 15 fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the 17 light. For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be 18 known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he 1thinketh he hath.

And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy 20 mother and thy brethren stand without, desiring to see thee. But he answered and said unto 21 them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on one of 22 those days, that he entered into a boat, himself and his disciples; and he said unto them. Let us go over unto the other side of the lake: and they launched forth. But as they sailed he fell asleep: 23 and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy. And they came to him, and 24 awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is 25 your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

And they arrived at the coun-26 try of the <sup>2</sup>Gerasenes, which is over against Galilee. And when 27 he was come forth upon the land, there met him a certain man out of the city, who had <sup>3</sup>devils; and for a long time he had worn no clothes, and abode not in *any* 

<sup>&</sup>lt;sup>1</sup>Or, seemeth to have and so in yer. 37. <sup>2</sup> Many ancient authorities read Gergesenes; others, Gadarenes:



CHRIST STILLING THE TEMPEST.



28 house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he commanded the unclean spirit to come out from the man. For loftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the 2devil into 30 the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many 3devils 31 were entered into him. And they intreated him that he would not command them to depart into the 32 abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave 33 them leave. And the 3devils came out from the man, and entered into the swine: and the herd rushed down the steep into 34 the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the 35 country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the 3devils

were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them 36 how he that was possessed with 3devils was 4made whole. And all 37 the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom 38 the 3devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare 39 how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

And as Jesus returned, the mul-40 titude welcomed him; for they were all waiting for him. And 41 behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had 42 an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

And a woman having an issue of 43 blood of twelve years, which <sup>5</sup>had spent all her living upon physicians, and could not be healed of

<sup>&</sup>lt;sup>1</sup>Or, of a long time <sup>2</sup>Gr. demon. <sup>3</sup>Gr. demons. <sup>4</sup>Or, saved <sup>5</sup>Some ancient authorities omit had spent all her living upon physicians, and.

the border of his garment: and immediately the issue of her blood 45 stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush But Jesus said, Some one did touch me: for I perceived that power had gone forth from 47 me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she 48 was healed immediately. And he said unto her, Daughter, thy faith hath 2made thee whole; go in peace. While he yet spake, there cometh one from the ruler of the synagogue's house, saving, daughter is dead; trouble not the 50 3 Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be 4made whole. 51 And when he came to the house,

44 any, came behind him, and touched

he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the 52 maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is 53 not dead, but sleepeth. And they laughed him to scorn, knowing that

she was dead. But he, taking 54 her by the hand, called, saying, Maiden, arise. And her spirit re-55 turned, and she rose up immediately: and he commanded that something be given her to eat. And her parents were amazed: 56 but he charged them to tell no man what had been done.

And he called the twelve to-9 gether, and gave them power and authority over all 5devils, and to cure diseases. And he sent them 2 forth to preach the kingdom of God, and to heal 6the sick. And 3 he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into 4 whatsoever house ye enter, there abide, and thence depart. And as 5 many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And they 6 departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard 7 of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, 8 that Elijah had appeared; and by others, that one of the old prophets was risen again. And Herod 9 said, John I beheaded: but who

<sup>&</sup>lt;sup>1</sup> Some ancient authorities omit and they that were with him. <sup>2</sup> Or, saved thee <sup>3</sup> Or, Teacher <sup>4</sup> Or, saved <sup>5</sup> Gr. demons. <sup>6</sup> Some ancient authorities omit the sick.

is this, about whom I hear such things? And he sought to see him.

And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart 11 to a city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. 12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we 13 are here in a desert place. he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and 14 buy food for all this people. For they were about five thousand men. And he said unto his disciples, Make them 1sit down in 15 companies, about fifty each. And they did so, and made them all 16 1sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multi-17 tude. And they did eat, and were all filled: and there was taken up

of broken pieces, twelve baskets.

And it came to pass, as he was 18 praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? And they an-19 swering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. And he said unto 20 them, But who say ye that I am? And Peter answering said, The Christ of God. But he charged 21 them, and commanded them to tell this to no man; saying, The Son 22 of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. And he said unto all, If any 23 man would come after me, let him deny himself, and take up his cross daily, and follow me. For 24 whosoever would save his 2life shall lose it; but whosoever shall lose his 2life for my sake, the same shall save it. For what is 25 a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever 26 shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. But I tell you of a truth, There 27 be some of them that stand here,

which shall in no wise taste of death, till they see the kingdom of God.

And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the 29 mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. 30 And behold, there talked with him two men, which were Moses and 31 Elijah; who appeared in glory, and spake of his 'decease which he was about to accomplish at Je-32 rusalem. Now Peter and they that were with him were heavy with sleep: but 2when they were fully awake, they saw his glory, and the two men that stood with And it came to pass, as 33 him. they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three 3tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is 4my Son, 36 my chosen: hear ye him. And when the voice 5came, Jesus was

found alone. And they held their

peace, and told no man in those days any of the things which they had seen.

And it came to pass, on the 37 next day, when they were come down from the mountain, a great multitude met him. And be-38 hold, a man from the multitude cried, saying, 6 Master, I beseech thee to look upon my son; for he is mine only child: and behold, a 39 spirit taketh him, and he suddenly crieth out; and it 7teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I besought thy dis- 40 ciples to cast it out; and they could not. And Jesus answered 41 and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he 42 was yet a coming, the 8devil 9dashed him down, and 10tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all aston- 43 ished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, Let these 44 words sink into your ears: for the Son of man shall be delivered up into the hands of men. But 45 they understood not this saying, and it was concealed from them,

4 Many an-

<sup>3</sup> Or, booths <sup>2</sup>Or, having remained awake <sup>1</sup>Or, departure cient authorities read my beloved Son. See Matt. xvii. 5; Mark ix. 7. 8 Gr. demon. 9 Or, rent him 7 Or, convulseth 6 Or, Teacher

<sup>5</sup> Or, was past 10 Or, convulsed

that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which of them should 47 be 'greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by 48 his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is 'least among you all, the same is great.

And John answered and said,
Master, we saw one casting out
devils in thy name; and we forbade him, because he followeth
to not with us. But Jesus said unto
him, Forbid him not: for he that
is not against you is for you.

And it came to pass, when the days 'were well-nigh come that he should be received up, he sted-fastly set his face to go to Jeru-52 salem, and sent messengers before his face: and they went, and entered into a village of the Samari-53 tans, to make ready for him. And they did not receive him, because his face was as though he were 54 going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou

that we bid fire to come down from heaven, and consume them<sup>5</sup>? But he turned, and rebuked them<sup>6</sup>. 55 And they went to another village. 56

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And as they went in the way, 57 a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, 58 The foxes have holes, and the birds of the heaven have <sup>7</sup>nests; but the Son of man hath not where to lay his head. And he 59 said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But 60 he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also 61 said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But 62 Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Now after these things the Lord 10 appointed seventy sothers, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The har-2 vest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he

<sup>&</sup>lt;sup>1</sup> Gr. greater. <sup>2</sup> Gr. lesser. <sup>3</sup> Gr. demons. <sup>4</sup> Gr. were being fulfilled. <sup>5</sup> Many ancient authorities add even as Elijah did. <sup>6</sup> Some ancient authorities add and said, Ye know not what manner of spirit ye are of. Some, but fewer, add also For the Son of man came not to destroy men's lives, but to save them. <sup>7</sup> Gr. lodging-places. <sup>8</sup> Many ancient authorities add and two: and so in ver. 17.

send forth labourers into his har-3 vest. Go your ways: behold, I send you forth as lambs in the 4 midst of wolves. Carry no purse, no wallet, no shoes: and salute no 5 man on the way. And into whatsoever house ye shall 'enter, first 6 say, Peace be to this house. And if a son of peace be there, your peace shall rest upon 2him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from 8 house to house. And into whatsoever city ye enter, and they receive you, eat such things as are 9 set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come 10 nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the 11 streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the 12 kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, 13 than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the 3mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sit-

ting in sackcloth and ashes. How-14 beit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Caper-15 naum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that hear-16 eth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

And the seventy returned with 17 joy, saying, Lord, even the 4devils are subject unto us in thy name. And he said unto them, I beheld 18 Satan fallen as lightning from heaven. Behold, I have given you 19 authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. How-20 beit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour he rejoiced 21 <sup>5</sup>in the Holy Spirit, and said, I <sup>6</sup>thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; <sup>7</sup>for so it was well-pleasing in thy sight. All things have been de-22 livered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the

<sup>&</sup>lt;sup>1</sup> Or, enter first, say
<sup>6</sup> Or, praise
<sup>7</sup> Or, that

<sup>&</sup>lt;sup>2</sup> Or, it

Father is, save the Son, and he to whomsoever the Son willeth to re23 veal him. And turning to the disciples, he said privately, Blessed are the eyes which see the things that 24 ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And behold, a certain lawyer stood up and tempted him, saying, <sup>1</sup>Master, what shall I do to in-26 herit eternal life? And he said unto him. What is written in the 27 law? how readest thou? And he answering said, Thou shalt love the Lord thy God 2with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour 28 as thyself. And he said unto him, Thou hast answered right: 29 this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my 30 neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him 31 half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

And in like manner a Levite also, 32 when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, 33 as he journeyed, came where he was: and when he saw him, he was moved with compassion, and 34 came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on 35 the morrow he took out two 3pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, 36 thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that 37 shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

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Now as they went on their way, 38 he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, 39 which also sat at the Lord's feet, and heard his word. But Mar-40 tha was 4cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord 41

<sup>&</sup>lt;sup>1</sup>Or, Teacher
<sup>4</sup>Gr. distracted.

<sup>&</sup>lt;sup>2</sup> Gr. from.

<sup>&</sup>lt;sup>3</sup> See marginal note on Matt. xviii. 28.

answered and said unto her, <sup>1</sup>Martha, Martha, thou art anxious and <sup>42</sup> troubled about many things: <sup>2</sup>but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also 2 taught his disciples. And he said unto them, When ye pray, say, <sup>3</sup>Father, Hallowed be thy name. <sup>3</sup> Thy kingdom come. <sup>4</sup> Give us day <sup>4</sup> by day <sup>5</sup>our daily bread. And forgive us our sins; for we our-

selves also forgive every one that

is indebted to us. And bring us

not into temptation<sup>6</sup>.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me 6 three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise 8 and give thee? I say unto you,

Though he will not rise and give

him, because he is his friend, yet because of his importunity he will arise and give him <sup>7</sup>as many as he needeth. And I say unto you, 9 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiv- 10 eth; and he that seeketh findeth: and to him that knocketh it shall opened. And of which of you 11 that is a father shall his son ask <sup>8</sup>a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall 12 ask an egg, will he give him a scorpion? If ye then, being evil, 13 know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a <sup>9</sup>devil 14 which was dumb. And it came to pass, when the <sup>9</sup>devil was gone out, the dumb man spake; and the multitudes marvelled. But some 15 of them said, <sup>10</sup>By Beelzebub the prince of the <sup>11</sup>devils casteth he out <sup>11</sup>devils. And others, tempting 16 him, sought of him a sign from heaven. But he, knowing their 17 thoughts, said unto them, Every

<sup>&</sup>lt;sup>1</sup> A few ancient authorities read Martha, Martha, thou art troubled: Mary hath chosen &c.

<sup>2</sup> Many ancient authorities read but few things are needful, or one.

<sup>3</sup> Many ancient authorities read Our Father which art in heaven. See Matt. vi. 9.

<sup>4</sup> Many ancient authorities add Thy will be done, as in heaven, so on earth. See Matt. vi. 10.

<sup>5</sup> Gr. our bread for the coming day.

<sup>6</sup> Many ancient authorities add but deliver us from the evil one (or, from evil). See Matt. vi. 13.

<sup>7</sup> Or, whatsoever things

<sup>8</sup> Some ancient authorities omit a loaf, and he give him a stone? or.

<sup>9</sup> Gr. demons.

<sup>10</sup> Or, In

<sup>11</sup> Gr. demons.

kingdom divided against itself is brought to desolation; 'and a house divided against a house fall-18 eth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out 2devils 3by Beelze-19 bub. And if I by Beelzebub cast out 2devils, by whom do your sons cast them out? therefore shall 20 they be your judges. But if I by the finger of God cast out 2devils, then is the kingdom of God come 21 upon you. When the strong man fully armed guardeth his own 22 court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth 23 his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. 24 The unclean spirit when the is gone out of the man, passeth through waterless places, seeking rest; and finding none, the saith, I will turn back unto my house 25 whence I came out. And when the is come, the findeth it swept 26 and garnished. Then goeth 4he, and taketh to him seven other spirits more evil than 5himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said

these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed 28 are they that hear the word of God, and keep it.

And when the multitudes were 29 gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah be-30 came a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the 31 south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, 6a greater than Solomon is here. The men of Nin- 32 eveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, <sup>6</sup>a greater than Jonah is here.

No man, when he hath lighted 33 a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp 34 of thy body is thine eye: when thine eye is single, thy whole

<sup>&</sup>lt;sup>1</sup> Or, and house falleth upon house. <sup>2</sup> Gr. demons. <sup>3</sup> Or, in <sup>4</sup> Or, it <sup>5</sup> Or, itself <sup>6</sup> Gr. more than.

body also is full of light; but when it is evil, thy body also is 35 full of darkness. Look therefore whether the light that is in thee 36 be not darkness. If therefore thy whole body be full of light. having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a Pharisee asketh him to 'dine with him: and he went in, and sat down to 38 meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of 40 extortion and wickedness. foolish ones, did not he that made the outside make the inside also? 41 Howbeit give for alms those things which 2 are within; and be-

hold, all things are clean unto you. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone.

43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the

44 marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

And one of the lawyers answer- 45 ing saith unto him, 3Master, in saying this thou reproachest us also. And he said, Woe unto you 46 lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the 47 tombs of the prophets, and your fathers killed them. So ye are 48 witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. Therefore also said the 49 wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all 50 the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the 51 blood of Zachariah, who perished between the altar and the 4sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for 52 ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered:

And when he was come out 53 from thence, the scribes and the Pharisees began to <sup>5</sup>press upon

<sup>&</sup>lt;sup>2</sup> Or, ye can <sup>1</sup> Gr. breakfast. selves vehemently against him

<sup>3</sup> Or, Teacher

him vehemently, and to provoke 54 him to speak of <sup>1</sup>many things; laying wait for him, to catch something out of his mouth.

12 In the mean time, when 2the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to 3say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is 2 hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be 3 known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed 4 upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they 5 can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath <sup>4</sup>power to cast into <sup>5</sup>hell; yea, I 6 say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is for-7 gotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. s And I say unto you, Every one who shall confess 6me before men, <sup>7</sup>him shall the Son of man also

confess before the angels of God: but he that denieth me in the 9 presence of men shall be denied in the presence of the angels of God. And every one who shall speak a 10 word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you 11 before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for 12 the Holy Spirit shall teach you in that very hour what ye ought to say.

And one out of the multitude 13 said unto him, 8 Master, bid my brother divide the inheritance with me. But he said unto him, 14 Man, who made me a judge or a divider over you?. And he said 15 unto them, Take heed, and keep yourselves from all covetousness: <sup>9</sup>for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a 16 parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he 17 reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I 18 will pull down my barns, and build greater; and there will I

<sup>&</sup>lt;sup>1</sup> Or, more
<sup>2</sup> Gr. the myriads of.
<sup>3</sup> Or, say unto his disciples, First of all beware ye
<sup>4</sup> Or, authority
<sup>5</sup> Gr. Gehenna.
<sup>6</sup> Gr. in me.
<sup>7</sup> Gr. in him.
<sup>8</sup> Or, Teacher
<sup>9</sup> Gr. for not in a man's abundance consisteth his life, from the things which he possesseth.

bestow all my corn and my goods.

19 And I will say to my 'soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat,

20 drink, be merry. But God said unto him, Thou foolish one, this night 'sis thy 'soul required of thee; and the things which thou hast prepared, whose shall they

21 be? So is he that layeth up treasure for himself, and is not

rich toward God. And he said unto his disciples, 22 Therefore I say unto you, Be not anxious for your 3life, what ye shall eat; nor yet for your body, 23 what ye shall put on. For the 3life is more than the food, and 24 the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more 25 value are ye than the birds! And which of you by being anxious can 26 add a cubit unto his 4stature? If then ye are not able to do even that which is least, why are ye 27 anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; vet I say unto you, Even Solomon in all his glory was not arrayed 28 like one of these. But if God doth so clothe the grass in the field, which to-day is, and tomorrow is cast into the oven;

how much more shall he clothe you, O ye of little faith? And 29 seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these 30 things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye 5his 31 kingdom, and these things shall be added unto you. Fear not, 32 little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and 33 give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near. neither moth destroyeth. For 34 where your treasure is, there will your heart be also.

Let your loins be girded about, 35 and your lamps burning; and be 36 ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those 6serv- 37 ants, whom the lord when he cometh shall find watching: verily I say unto you, that he-shall gird himself, and make them sit down to meat, and shall come and serve And if he shall come in 38 them. the second watch, and if in the third, and find them so, blessed

<sup>&</sup>lt;sup>1</sup>Or, Ufe <sup>2</sup>Gr. they require thy soul. cient authorities read the kingdom of God.

<sup>&</sup>lt;sup>3</sup> Or, soul <sup>4</sup> Or, age

<sup>&</sup>lt;sup>5</sup> Many an-

<sup>6</sup> Gr. bondservants.



The Blind Man Receives his Sight



Jesus and Peter on the Water.



Jesus Receiving the Children.



Healing the Blind and Dumb Man.



Zaccheus and the Lord.



Jesus and the Little Child.



39 are those servants. <sup>1</sup>But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be <sup>2</sup>broken through.

40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even 42 unto all? And the Lord said, Who then is 3the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due sea-43 son? Blessed is that 4 servant. whom his lord when he cometh 44 shall find so doing. Of a truth I say unto you, that he will set 45 him over all that he hath. But if that 4servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that 4servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall 5cut him asunder, and appoint his portion 47 with the unfaithful. And that 4servant, which knew his lord's will, and made not ready, nor did

according to his will, shall be

that knew not, and did things

48 beaten with many stripes; but he

worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the 49 earth; and what will I, if it is already kindled? But I have a 50 baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am 51 come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from hence-52 forth five in one house divided, three against two, and two against They shall be divided, 53 three. father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes 54 also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye 55 see a south wind blowing, ye say, There will be a "scorching heat; and it cometh to pass. Ye hypo-56 crites, ye know how to "interpret the face of the earth and the heaven; but how is it that ye know not how to "interpret this time? And why even of your-57

<sup>&</sup>lt;sup>1</sup> Or, But this ye know <sup>2</sup> Gr. digged through. <sup>3</sup> Or, the faithful steward, the wise man whom &c. <sup>4</sup> Gr. bondservant. <sup>5</sup> Or, severely scourge him <sup>6</sup> Or, hot wind <sup>7</sup> Gr. prove

selves judge ye not what is right?

58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the 'officer, and the 'officer shall cast thee 59 into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

13 Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sac-2 rifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they 3 have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were 2offenders above all the men that 5 dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.
7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth

it also cumber the ground? And 8 he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, 9 well; but if not, thou shalt cut it down.

And he was teaching in one of 10 the synagogues on the sabbath day. And behold, a woman which 11 had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw 12 her, he called her, and said to her. Woman, thou art loosed from thine infirmity. And he laid his hands 13 upon her: and immediately she was made straight, and glorified God. And the ruler of the syn-14 agogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and 15 said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the 3stall, and lead him away to watering? And ought not this woman, being 16 a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, 17

all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of God like? and 19 whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches 20 thereof. And again he said, Whereunto shall I liken the kingdom of 21 God? It is like unto leaven, which a woman took and hid in three 'measures of meal, till it was all leavened.

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they few that be saved? And he 24 said unto them, Strive to enter in by the narrow door: for many, I I say unto you, shall seek to enter in, and shall not be 2able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and 28 gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall 29 come from the east and west, and from the north and south, and shall 3sit down in the kingdom of God. And behold, there are last 30 which shall be first, and there are first which shall be last.

In that very hour there came 31 certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And 32 he said unto them, Go and say to that fox, Behold, I cast out 4devils and perform cures to-day and tomorrow, and the third day I am perfected. Howbeit I must go on 33 my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusa-34 lem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathèreth her own brood under her wings, and ye would not! Behold, your house is 35 left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

<sup>&</sup>lt;sup>1</sup> See marginal note on Matt. xiii. 33.

<sup>&</sup>lt;sup>2</sup> Or, able when once

And it came to pass, when he 14 went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were 2 watching him. And behold, there was before him a certain man 3 which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or 4 not? But they held their peace. And he took him, and healed 5 him, and let him go. And he said unto them, Which of you shall have 'an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath 6 day? And they could not answer again unto these things. And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, 8 When thou art bidden of any man to a marriage feast, sit not down

those which were bidden, when he marked how they chose out the chief seats; saying unto them, 8 When thou art bidden of any man to a marriage feast, 3sit not down in the chief seat; lest haply a more honourable man than thou 9 be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest 10 place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then

shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalt-11 eth himself shall be humbled; and he that humbleth himself shall be exalted.

And he said to him also that 12 had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a 13 feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recom-14 pensed in the resurrection of the just.

. And when one of them that 15 sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto 16 him, A certain man made a great supper; and he bade many; and 17 he sent forth his 3servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all 18 with one consent began to make The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And an-19

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read a son. See ch. xiii. 15. 
<sup>2</sup> Gr. recline not. 
<sup>3</sup> Gr. bondservant.

other said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me ex-20 cused. And another said, I have married a wife, and therefore I 21 cannot come. And the 1servant came, and told his lord these things. Then the master of the house being angry said to his <sup>1</sup>servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the 'servant said, Lord, what thou didst command is done, and 23 yet there is room. And the Lord said unto the 'servant, Go out into the highways and hedges, and constrain them to come in, that 24 my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he turned, and 26 said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can27 not be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my discome after me, cannot be my discome after me, cannot be my discome after me, doth not first sit down and count the cost, whether he have wherewith to complete it?
29 Lest haply, when he hath laid a

foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to 30 build, and was not able to finish. Or what king, as he goeth to en- 31 counter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a 32 great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he 33 be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: 34 but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the 35 land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

Now all the publicans and sin- 15 ners were drawing near unto him for to hear him. And both the Phari- 2 sees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake unto them this 3 parable, saying, What man of you, 4 having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And 5 when he hath found it, he layeth it on his shoulders, rejoicing. And 6

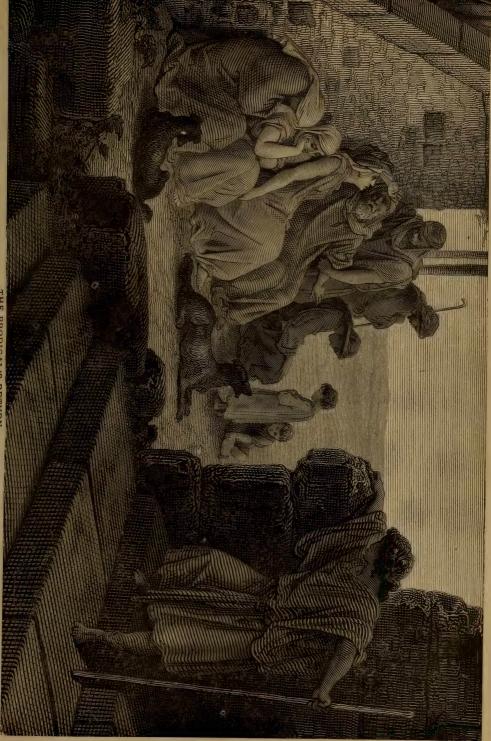
when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my 7 sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

s Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which to I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man
12 had two sons: and the younger of
them said to his father, Father,
give me the portion of 2thy substance that falleth to me. And
he divided unto them his living.
13 And not many days after the
younger son gathered all together,
and took his journey into a far
country; and there he wasted his
substance with riotous living.
14 And when he had spent all, there
arose a mighty famine in that
country; and he began to be in

want. And he went and joined 15 himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been 16 filled with 3the husks that the swine did eat: and no man gave unto him. But when he came to 17 himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will 18 arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be 19 called thy son: make me as one of thy hired servants. And he 20 arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and 4kissed him. And the son said unto Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son<sup>5</sup>. But the father said to his 22 <sup>6</sup>servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the 23 fatted calf, and kill it, and let us eat, and make merry: for this my 24 son was dead, and is alive again; he was lost, and is found. And they began to be merry.

<sup>&</sup>lt;sup>1</sup>Gr. drachma, a coin worth about eight pence. <sup>2</sup>Gr. the. <sup>3</sup>Gr. the pods of the carob tree. <sup>4</sup>Gr. kissed him much. <sup>5</sup>Some ancient authorities add make me as one of thy hired servants. See yer, 19. <sup>6</sup>Gr. bondservants.



THE PRODIGAL'S RETURN.



his elder son was in the field: and as he came and drew nigh to the house, he heard music and 26 dancing. And he called to him one of the 'servants, and inquired 27 what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, 29 and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my 30 friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst 31 for him the fatted calf. And he said unto him, 2Son, thou art ever with me, and all that is mine is 32 thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. And he said also unto the dis-16 ciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto

thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward 3 said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved 4 what to do, that, when I am put out of the stewardship, they may receive me into their houses. And 5 calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred 6 3measures of oil. And he said unto him, Take thy 4bond, and sit down quickly and write fifty. Then said he to another, And how 7 much owest thou? And he said, A hundred 5measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord 8 commended 6the unrighteous steward because he had done wisely: for the sons of this 'world are for their own generation wiser than the sons of the light. And I say 9 unto you, Make to yourselves friends \*by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He 10 that is faithful in a very little is faithful also in much: and he that him, What is this that I hear of is unrighteous in a very little is

<sup>1</sup> Gr. bondservants. 3 Gr. Child. <sup>3</sup> Gr. baths, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14. 4 Gr. writings. Gr. cors, the cor being a Hebrew measure. See Ezek. xlv. 14. <sup>6</sup> Gr. the steward of unrighteousness. 8 Gr. out of. 10

11 unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the 12 true riches? And if ye have not been faithful in that which is another's, who will give you that 13 which is 'your own? No 'servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomina-16 tion in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into 17 it. But it is easier for heaven and earth to pass away, than for 18 one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously

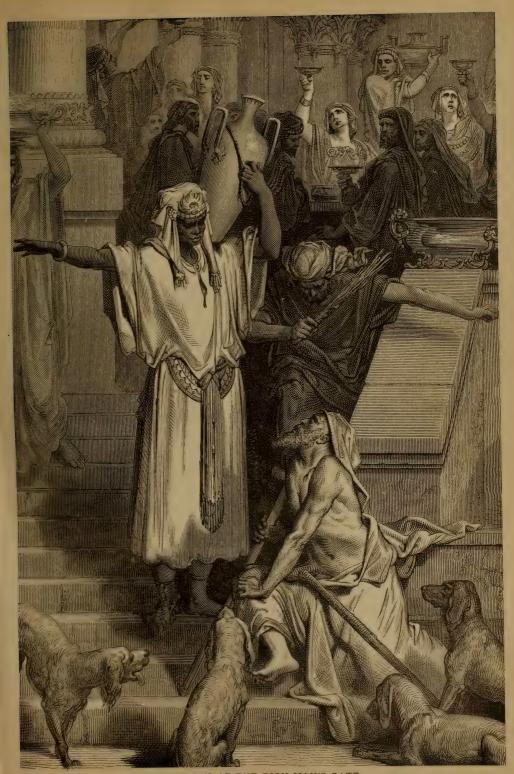
every day: and a certain beggar 20 named Lazarus was laid at his gate, full of sores, and desiring to 21 be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that 22 the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his 23 eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 24 Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abra- 25 ham said, 4Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us 26 and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I 27 pray thee therefore, father, that thou wouldest send him to my father's house; for I have five breth- 28 ren; that he may testify unto them, lest they also come into this place But Abraham saith, 29 of torment.

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read our own, in mirth and splendor every day <sup>4</sup> Gr. Child.

<sup>&</sup>lt;sup>2</sup>Gr. household-servant.

<sup>5</sup>Or, in all these things

<sup>&</sup>lt;sup>3</sup>Or, living



LAZARUS AT THE RICH MAN'S GATE.



They have Moses and the proph-30 ets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they 31 will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

17 And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they 2 come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to 3 stumble. Take heed to yourselves: if thy brother sin, rebuke him; 4 and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the 6 Lord, Increase our faith. the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would 7 have obeyed you. But who is there of you, having a 'servant plowing or keeping sheep, that will say unto him, when he is come in from the field. Come

straightway and sit down to meat; and will not rather say unto him, 8 Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink? Doth he thank the 1sery-9 ant because he did the things that were commanded? Even so ye 10 also, when ye shall have done all the things that are commanded you, say, We are unprofitable <sup>2</sup>servants; we have done that which it was our duty to do.

And it came to pass, 3as they 11 were on the way to Jerusalem, that he was passing 4through the midst of Samaria and Galilee. And as he entered into a certain 12 village, there met him ten men that were lepers, which stood afar off: and they lifted up their 13 voices, saying, Jesus, Master, have mercy on us. And when he saw 14 them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and 16 he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering 17 said. Were not the ten cleansed? but where are the nine? <sup>5</sup>Were 18 there none found that returned to

<sup>3</sup> Or, as he was

<sup>&</sup>lt;sup>1</sup> Gr. bondservant.

<sup>&</sup>lt;sup>2</sup> Gr. bondservants.

<sup>4</sup> Or, between

<sup>&</sup>lt;sup>5</sup> Or, There were none found . . . save this stranger.

give glory to God, save this <sup>1</sup>stran-19 ger? And he said unto him, Arise, and go thy way: thy faith hath <sup>2</sup>made thee whole.

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh 21 not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is <sup>3</sup>within you.

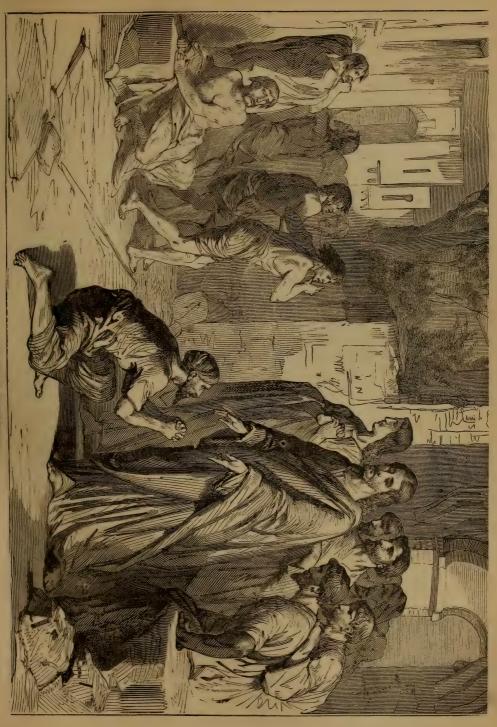
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not 23 see it. And they shall say to you, Lo, there! Lo, here! go not 24 away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the 25 Son of man be 4in his day. But first must he suffer many things and be rejected of this generation. 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they mar-· ried, they were given in marriage, until the day that Noah entered into the ark, and the flood came, 28 and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank,

planted, they builded; but in the 29 day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be 30 in the day that the Son of man is revealed. In that day, he which 31 shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's 32 wife. Whosoever shall seek to 33 gain his 5life shall lose it: but whosoever shall lose his blife shall <sup>6</sup>preserve it. I say unto you, In 34 that night there shall be two men on one bed; the one shall be taken. and the other shall be left. There 35 shall be two women grinding together; the one shall be taken, and the other shall be left.7 And 37 they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the 4eagles also be gathered together. And he spake a parable unto 18

they bought, they sold, they

And he spake a parable unto 18 them to the end that they ought always to pray, and not to faint; saying, There was in a city a 2 judge, which feared not God, and regarded not man: and there was 3 a widow in that city; and she came oft unto him, saying, 5Avenge

<sup>1</sup> Or, alien 2 Or, saved thee 3 Or, in the midst of you 4 Some ancient authorities omit in his day. 5 Or, soul 6 Gr. save it alive. 7 Some ancient authorities add ver. 36 There shall be two men in the field; the one shall be taken, and the other shall be left. 8 Or, vultures 9 Or, Do me justice of: and so in ver. 5, 7, 8.





4 me of mine adversary. And he would not for a while: but afterward he said within himself. Though I fear not God, nor regard 5 man; yet because this widow troubleth me, I will avenge her, lest she 'wear me out by her con-6 tinual coming. And the Lord said, Hear what 2the unrighteous 7 judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuf-8 fering over them? I say unto you, that he will averge them speedily. Howbeit when the Son of man cometh, shall he find 3faith on the earth?

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set 4all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, 11 and the other a publican. Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or 12 even as this publican. I fast twice in the week; I give tithes of all 13 that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, 14 be merciful to me a sinner. I say unto you, This man went

down to his house justified rather

than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

And they brought unto him also 15 their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus 16 called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Ver- 17 ily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

And a certain ruler asked him, 18 saying, Good 'Master, what shall I do to inherit eternal life? And 19 Jesus said unto him, Why callest thou me good? none is good, save one, even God. Thou knowest the 20 commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. And he said, All these things 21 have I observed from my youth up. And when Jesus heard it, he 22 said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But 23 when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing 24

that have riches enter into the 25 kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then 27 who can be saved? But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left 29 our own, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for 30 the kingdom of God's sake, who shall not receive manifold more in this time, and in the 2world to come eternal life. And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written 3by the prophets shall be accom-32 plished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked,

him said, How hardly shall they

33 upon: and they shall scourge and kill him: and the third day he 34 shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

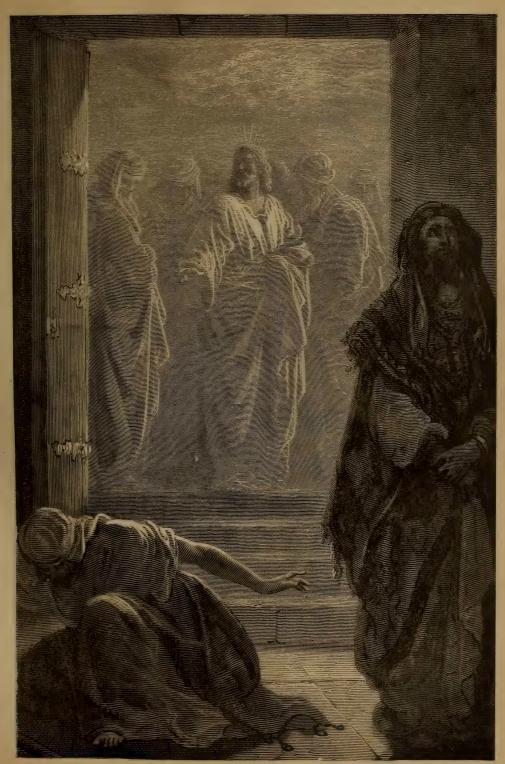
and shamefully entreated, and spit

And it came to pass, as he drew nigh unto Jericho, a certain

blind man sat by the way side begging: and hearing a multitude 36 going by, he inquired what this meant. And they told him, that 37 Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou 38 son of David, have mercy on me. And they that went before re-39 buked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And 40 Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do 41 unto thee? And he said, Lord. that I may receive my sight. And 42 Jesus said unto him, Receive thy sight: thy faith hath 4made thee whole. And immediately he re-43 ceived his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

And he entered and was pass-19 ing through Jericho. And behold, 2 a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to 3 see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on 4 before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Je-5 sus came to the place, he looked up, and said unto him, Zacchæus,

<sup>&</sup>lt;sup>1</sup> Or, our own homes



THE PHARISEE AND THE PUBLICAN.



make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, he is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore four-9 fold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a 10 son of Abraham. For the Son of man came to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was imme-12 diately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten 1servants of his. and gave them ten 2pounds, and said unto them, Trade ye herewith 14 till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this 15 man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these

<sup>1</sup>servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first 16 came before him, saying, Lord, thy pound hath made ten pounds And he said unto him, 17 Well done, thou good 3servant: because thou wast found faithful in a very little, have thou author-And the sec- 18 ity over ten cities. ond came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be 19 thou also over five cities. And 20 <sup>4</sup>another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I 21 feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He 22 saith unto him, Out of thine own mouth will I judge thee, thou wicked <sup>3</sup>servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then where-23 fore gavest thou not my money into the bank, and <sup>5</sup>I at my coming should have required it with interest? And he said unto them 24 that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he 25 hath ten pounds. I say unto you, 26

<sup>&</sup>lt;sup>1</sup> Gr. bondservants. drachmas. See ch. xv. 8. have gone and required

<sup>&</sup>lt;sup>2</sup> Mina, here translated a pound, is equal to one hundred <sup>3</sup> Gr. bondservant. <sup>4</sup> Gr. the other. <sup>5</sup> Or, I should

that unto every one that hath shall be given; but from him that hath not, even that which he hath shall 27 be taken away from him. beit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went on before, going up to Jerusalem.

And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the mount of Olives, he sent 30 two of the disciples, saying, Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: 31 loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The 32 Lord hath need of him. And they that were sent went away, and found even as he had said 33 unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the 34 colt? And they said, The Lord 35 hath need of him. And they brought him to Jesus: and they threw their garments upon the 36 colt, and set Jesus thereon. And as he went, they spread their gar-

37 ments in the way. And as he was now drawing nigh, even at the descent of the mount of Olives, the

whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King 38 that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the 39 Pharisees from the multitude said unto him, 2Master, rebuke thy disciples. And he answered and 40 said, I tell you that, if these shall hold their peace, the stones will cry out.

And when he drew nigh, he saw 41 the city and wept over it, say- 42 ing, 3If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the 43 days shall come upon thee, when thine enemies shall cast up a <sup>4</sup>bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee 44 to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into the tem- 45 ple, and began to cast out them that sold, saying unto them, It is 46 written, And my house shall be a house of prayer: but ye have made it a den of robbers.

And he was teaching daily in 47 the temple. But the chief priests



S. LUKE.

and the scribes and the principal men of the people sought to de-48 stroy him: and they could not find what they might do; for the people all hung upon him, listening.

20 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and 2 the scribes with the elders; and they spake, saying unto him, Tell us: by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them. I also will ask you a 4 question; and tell me: The baptism of John, was it from heaven, 5 or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not be-6 lieve him? But if we shall say, From men; all the people will stone us: for they be persuaded 7 that John was a prophet. And they answered, that they knew not 8 whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things. And he began to speak unto the people this parable: A man planted

a vineyard, and let it out to husbandmen, and went into another 10 country for a long time. And at

bandmen a 2servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another 11 <sup>2</sup>servant: and him also they beat, and handled him shamefully, and sent him away empty. And he 12 sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, 13 What shall I do? I will send my beloved son: it may be they will reverence him. But when the hus- 14 bandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. And 15 they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and 16 destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, <sup>3</sup>God forbid. But he looked upon 17 them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

Every one that falleth on that 18 stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

And the scribes and the chief 19 the season he sent unto the hus- priests sought to lay hands on him

in that very hour; and they feared the people: for they perceived that he spake this parable against And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the gov-21 ernor. And they asked him, saying, 'Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of 22 God: Is it lawful for us to give 23 tribute unto Cæsar, or not? But he perceived their craftiness, and 24 said unto them, Shew me a 2penny. Whose image and superscription hath it? And they said, Cæsar's. 25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the 26 things that are God's. And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

And there came to him certain of the Sadducees, they which say that there is no resurrection; and 28 they asked him, saying, 'Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise 29 up seed unto his brother. There were therefore seven brethren:

and the first took a wife, and died childless; and the second: 30 and the third took her; and like-31 wise the seven also left no children, and died. Afterward the wo- 32 man also died. In the resurrection 33 therefore whose wife of them shall she be? for the seven had her to wife. And Jesus said unto them, 34 The sons of this 3world marry, and are given in marriage: but 35 they that are accounted worthy to attain to that 3world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: 36 for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that 37 the dead are raised, even Moses shewed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, 38 but of the living: for all live unto him. And certain of the scribes 39 answering said, 'Master, thou hast well said. For they durst not 40 any more ask him any question.

And he said unto them, How 41 say they that the Christ is David's son? For David himself saith in 42 the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the 43
footstool of thy feet.



Standard Shekel of the Sanctuary.





Silver Quarter-shekel.





Silver Half-shekel.





Quarter-shekel.



Greek Didrachm.



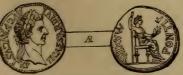
Copper Coin of Nicopolis.





Assarion.





Silver Denarius (Penny).



Shekel of Simon Maccabæus.

Copper Half-shekel.





Greek Tetradrachm.





Silver Shekel of Barchocheba.



44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, 47 and chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 And he looked up, 'and saw the rich men that were casting their 2 gifts into the treasury. And he saw a certain poor widow casting 3 in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they 4 all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he 6 said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. 7 And they asked him, saying, 2 Master, when therefore shall these things be? and what shall be the sign when these things are 8 about to come to pass? And he

said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

Then said he unto them, Nation-10 shall rise against nation, and kingdom against kingdom: and 11 there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all these 12 things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, <sup>3</sup>bringing you before kings and governors for my name's sake. It shall turn 13 unto you for a testimony. Settle 14 it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth 15 and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye 16 shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you 4shall they cause to be put to death. And ye shall be hated of 17 all men for my name's sake. And 18 not a hair of your head shall per-

<sup>&</sup>lt;sup>1</sup> Or, and saw them that . . . treasury, and they were rich.

<sup>2</sup> Or, Teacher

<sup>3</sup> Gr. you being brought.

<sup>4</sup> Or, shall they put to death

19 ish. In your patience ye shall win your <sup>1</sup> souls.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 2! Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are writ-23 ten may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the 2land, and wrath 24 unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be ful-25 filled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men <sup>3</sup>fainting for fear, and for expectation of the things which are coming on 4the world: for the powers of the heavens shall be 27 shaken. And then shall they see the Son of man coming in a cloud 28 with power and great glory. But when these things begin to come to pass, look up, and lift up your

heads; because your redemption draweth nigh.

And he spake to them a para-29 ble: Behold the fig tree, and all the trees: when they now shoot 30 forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when 31 ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, 32 This generation shall not pass away, till all things be accomplished. Heaven and earth shall 33 pass away: but my words shall not pass away.

But take heed to yourselves, 34 lest haply your hearts be over-charged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come 35 upon all them that dwell on the face of all the earth. But watch 36 ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

And every day he was teaching 37 in the temple; and every night he went out, and lodged in the mount that is called the mount of Olives. And all the people came 38 early in the morning to him in the temple, to hear him.

Now the feast of unleavened 22

bread drew nigh, which is called 2 the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called Iscariot, being of 4 the number of the twelve. he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and cov-6 enanted to give him money. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude. And the day of unleavened bread came, on which the passover 8 must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, 9 that we may eat. And they said unto him, Where wilt thou that 10 we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the 11 house whereinto he goeth. And ye shall say unto the goodman of the house, The 2Master saith unto thee, Where is the guest-chamber, where I shall eat the passover 12 with my disciples? And he will shew you a large upper room fur-13 nished: there make ready. And they went, and found as he had

said unto them: and they made ready the passover.

And when the hour was come, 14 he sat down, and the apostles with And he said unto them, 15 With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will 16 not eat it, until it be fulfilled in the kingdom of God. And he re- 17 ceived a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink 18 from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took 3bread, 19 and when he had given thanks, he brake it, and gave to them, saying, This is my body 4which is given for you: this do in remembrance of me. And the cup in like man-20 ner after supper, saying, This cup is the new 5covenant in my blood, even that which is poured out for But behold, the hand of 21 him that betrayeth me is with me on the table. For the Son of man 22 indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! And they began to question among 23 themselves, which of them it was that should do this thing.

And there arose also a conten-24 tion among them, which of them is accounted to be <sup>6</sup>greatest. And 25

<sup>&</sup>lt;sup>1</sup>Or, without tumult <sup>2</sup>Or, Teacher <sup>3</sup>Or, a loaf <sup>4</sup> Some ancient authorities omit which is given for you. <sup>5</sup>Or, testament <sup>6</sup>Gr. greater.

he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefac-26 tors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth 27 serve. For whether is greater, he that isitteth at meat, or he that serveth? is not he that 1sitteth at meat? but I am in the midst of 28 you as he that serveth. But ye are they which have continued 29 with me in my temptations; and <sup>2</sup>I appoint unto you a kingdom, even as my Father appointed unto 30 me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the 31 twelve tribes of Israel. Simon, Simon, behold, Satan 3asked to have you, that he might sift you 32 as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy 33 brethren. And he said unto him, Lord, with thee I am ready to go 34 both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

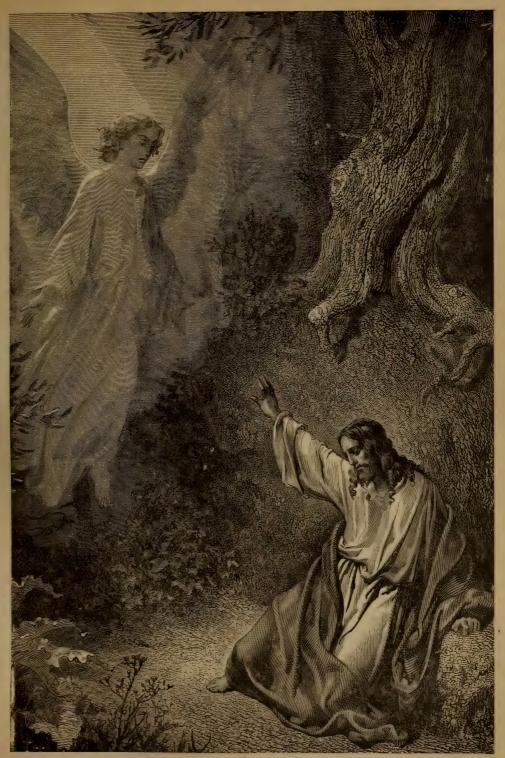
35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But 36 now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, that this 37 which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath 5fulfilment. And 38 they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And he came out, and went, as 39 his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at 40 the place, he said unto them, Pray that ye enter not into temptation. And he was parted from 41 them about a stone's cast; and he kneeled down and prayed, saying, 42 Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 6And 43 there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed 44 more earnestly: and his sweat became as it were great drops of blood falling down upon the And when he rose up 45 ground. from his prayer, he came unto the disciples, and found them sleeping

<sup>&</sup>lt;sup>2</sup> Or, I appoint unto you, even as my Father appointed unto me a t and drink &c.

<sup>3</sup> Or, obtained you by asking

<sup>4</sup> Or, and he 1 Gr. reclineth. kingdom, that ye may eat and drink &c. 5 Gr. end. <sup>6</sup> Many ancient that hath no sword, let him sell his cloke, and buy one. authorities omit ver. 43, 44.



CHRIST IN THE GARDEN.



46 for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near 48 unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a 49 kiss? And when they that were about him saw what would follow, they said, Lord, shall we smite 50 with the sword? And a certain one of them smote the 'servant of the high priest, and struck off 51 his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and 52 healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, 53 with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of

darkness.

54 And they seized him, and led him away, and brought him into the high priest's house. But Peter 55 followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the 56 midst of them. And a certain

maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. But he de-57 nied, saying, Woman, I know him not. And after a little 58 while another saw him, and said, Thou also art one of them. Peter said, Man, I am not. And after the space of about 59 one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But Peter said, 60 Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And 61 the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he 62 went out, and wept bitterly.

And the men that held <sup>2</sup>Jesus 63 mocked him, and beat him. And 64 they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee? And many other 65 things spake they against him, reviling him.

And as soon as it was day, the 66 assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, If thou art the Christ, tell 67 us. But he said unto them, If

I tell you, ye will not believe: 68 and if I ask you, ye will not an-69 swer. But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said. Art thou then the Son of God? And he said unto them, 'Ye say that I am. 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

23 And the whole company of them rose up, and brought him before 2 Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is 2Christ a 3 king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and 4 said, Thou savest. And Pilate said unto the chief priests and the multitudes, I find no fault in this 5 man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee 6 even unto this place. But when Pilate heard it, he asked whether 7 the man were a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some 3miracle done by him. And he 9 questioned him in many words; but he answered him nothing. And 10 the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set 11 him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became 12 friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the 13 chief priests and the rulers and the people, and said unto them, Ye 14 brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: 15 for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will 16 therefore chastise him, and release him.4 But they cried out all to-18 gether, saying, Away with this man, and release unto us Barabbas: one who for a certain insur-19 rection made in the city, and for murder, was cast into prison. And 20 Now when Herod saw Jesus, he Pilate spake unto them again, de-

<sup>&</sup>lt;sup>2</sup>Or, an anointed king <sup>3</sup> Gr. sign. <sup>1</sup>Or, Ye say it, because I am. ancient authorities insert ver. 17 Now he must needs release unto them at the feast one prisoner. Others add the same words after ver. 19.

21 siring to release Jesus; but they shouted, saying, Crucify, crucify 22 him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release 23 him. But they were instant with loud voices, asking that he might And their voices be crucified. 24 prevailed. And Pilate gave sentence that what they asked for 25 should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the people, and of women who bewailed and lamented

28 him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts

30 that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills,

31 Cover us. For if they do these

things in the green tree, what shall be done in the dry?

And there were also two others, 32 malefactors, led with him to be put to death.

And when they came unto the 33 place which is called 'The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 2And 34 Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the peo-35 ple stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers 36 also mocked him, coming to him, offering him vinegar, and saying, 37 If thou art the King of the Jews, save thyself. And there was also 38 a superscription over him, This is THE KING OF THE JEWS.

And one of the malefactors 39 which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and re-40 buking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And 41 we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, re-42

11

<sup>&</sup>lt;sup>1</sup> According to the Latin, Calvary, which has the same meaning. <sup>2</sup> Some ancient authorities omit And Jesus said, Father, forgive them; for they know not what they do.

member me when thou comest 43 in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

And it was now about the sixth hour, and a darkness came over the whole 2land until the 45 ninth hour, 3the sun's light failing: and the veil of the 4temple 46 was rent in the midst. 5And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the 47 ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a 48 righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned 49 smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was a councillor, a good 51 man and a righteous (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking 52 for the kingdom of God: this man went to Pilate, and asked for 53 the body of Jesus. And he took

it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was 54 the day of the Preparation, and the sabbath <sup>6</sup>drew on. And the 55 women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they re-56 turned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the first day of the week, 24 at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they 2 found the stone rolled away from the tomb. And they entered in, 3 and found not the body 7 of the Lord Jesus. And it came to pass, 4 while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as 5 they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye 8the living among the dead? 9He is 6 not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that 7 the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remem- 8

ancient authorities omit He is not here, but is risen.

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read into thy kingdom. <sup>2</sup>Or, earth <sup>3</sup>Gr. the sun failing. <sup>4</sup>Or, sanctuary <sup>5</sup>Or, And Jesus, crying with a loud voice, said <sup>6</sup>Gr. began to dawn. <sup>7</sup>Some ancient authorities omit of the Lord Jesus. <sup>8</sup>Gr. him that liveth. <sup>9</sup>Some

9 bered his words, and returned <sup>1</sup>from the tomb, and told all these things to the eleven, and to all 10 the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these 11 things unto the apostles. And these words appeared in their sight as idle talk; and they dis-12 believed them. <sup>2</sup>But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he 3departed to his home, wondering at that which was come

to pass. And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had 15 happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that 17 they should not know him. And he said unto them, 4What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas,

answering said unto him, 5Dost

thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, 19 What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our 20 rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was 21 he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain 22 women of our company amazed us, having been early at the tomb; and when they found not his body, 23 they came, saying, that they had also seen a vision of angels, which said that he was alive. And cer-24 tain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he 25 said unto them, O foolish men, and slow of heart to believe 6in all that the prophets have spoken! Behoved it not the Christ to suf-26 fer these things, and to enter into his glory? And beginning from 27 Moses and from all the prophets. he interpreted to them in all the

<sup>&</sup>lt;sup>1</sup>Some ancient authorities omit from the tomb. <sup>2</sup> Some ancient authorities omit <sup>3</sup> Or, departed, wondering with himself <sup>4</sup>Gr. What words are these that ye exchange one with another. 4 Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things Or, after

scriptures the things concerning 28 himself. And they drew nigh unto the village, whither they were going: and he made as though he 29 would go further. And they constrained him, saving, Abide with us: for it is toward evening, and the day is now far spent. And he 30 went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and 31 brake, and gave to them. their eyes were opened, and they knew him; and he vanished out 32 of their sight. And they said one to another. Was not our heart burning within us, while he spake to us in the way, while he opened 33 to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and 34 them that were with them, saying. The Lord is risen indeed, 35 and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

36 And as they spake these things, he himself stood in the midst of them, <sup>2</sup>and saith unto them, Peace 37 be unto you. But they were terrified and affrighted, and supposed

that they beheld a spirit. he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See 39 my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 3And 40 when he had said this, he shewed them his hands and his feet. And 41 while they still disbelieved for joy, and wondered, he said unto them, Have ve here anything to eat? And they gave him a piece 42 of a broiled fish4. And he took it, 43 and did eat before them.

And he said unto them, These 44 are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he 45 their mind, that they might understand the scriptures; and he 46 said unto them. Thus it written, that the Christ should suffer, and rise again from the dead the third day; and that re- 47 pentance 5 and remission of sins should be preached in his name unto all the 6nations, beginning Ye are wit-48 from Jerusalem. And be- 49 nesses of these things.

<sup>&</sup>lt;sup>1</sup> Or, loaf <sup>2</sup> Some ancient authorities omit and saith unto them, Peace be unto you. <sup>3</sup> Some ancient authorities omit ver. 40. <sup>4</sup> Many ancient authorities add and a honeycomb. <sup>5</sup> Some ancient authorities read unto. <sup>6</sup> Or, nations. Beginning from Jerusalem, ye are witnesses

hold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

they were over against Bethany: were continuand he lifted up his hands, and blessing God.

blessed them. And it came to 51 pass, while he blessed them, he parted from them, ¹and was carried up into heaven. And they 52 ²worshipped him, and returned to Jerusalem with great joy: and 53 were continually in the temple, blessing God.

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<sup>&</sup>lt;sup>1</sup>Some ancient authorities omit and was carried up into heaven.

<sup>2</sup>Some ancient authorities omit worshipped him, and.

## THE GOSPEL ACCORDING TO

## S. JOHN.

In the beginning was the Word, and the Word was with God, and 2 the Word was God. The same was in the beginning with God. 3 All things were made by him; and without him 2was not anvthing made that hath been made. 4 In him was life; and the life was 5 the light of men. And the light shineth in the darkness; and the darkness <sup>3</sup>apprehended it not. 6 There came a man, sent from God, 7 whose name was John. The same came for witness, that he might bear witness of the light, that all s might believe through him. was not the light, but came that he might bear witness of the light. 9 There was the true light, even the light which lighteth bevery man, 10 coming into the world. He was in the world, and the world was made by him, and the world knew 11 him not. He came unto 6 his own, and they that were his own re-12 ceived him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his

name: which were 7born, not of 13 <sup>8</sup>blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and 14 9dwelt among us (and we beheld his glory, glory as of 10the only begotten from the Father), full of grace and truth. John beareth 15 witness of him, and crieth, saying, <sup>11</sup>This was he of whom I said. He that cometh after me is become before me; for he was 12 before me. For of his fulness we all received, 16 and grace for grace. For the law 17 was given by Moses; grace and truth came by Jesus Christ. No 18 man hath seen God at any time: <sup>13</sup>the only begotten Son, which is in the bosom of the Father, he hath declared him.

And this is the witness of 19 John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and 20 denied not; and he confessed, I am not the Christ. And they 21 asked him, What then? Art thou Elijah? And he saith, I

Or, through 2 Or, was not anything made. That which hath been made was life in him; and the life &c. 3 Or, overcame. See ch. xii. 35 (Gr.). 4 Or, The true light which lighteth every man, was coming 5 Or, every man as he cometh 6 Gr. his own things. 7 Or, begotten 8 Gr. bloods. 9 Gr. tabernacled. 10 Or, an only begotten from c father 11 Some ancient authorities read (this was he that said). 12 Gr. first in regard of me. 13 Many very ancient authorities read God only begotten. 232





am not. Art thou the prophet? 22 And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What 23 sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah 24 the prophet. And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize 2 with water: in the midst of you standeth one whom ye

shoe I am not worthy to unloose.

28 These things were done in <sup>3</sup>Bethany beyond Jordan, where John was baptizing.

27 know not, even he that cometh

after me, the latchet of whose

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which 4taketh away the sin of the 30 world! This is he of whom I said, After me cometh a man which is become before me: for 31 he was 5before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing 6with 32 water. And John bare witness,

saying, I have beheld the Spirit

descending as a dove out of heaven; and it abode upon him. And I knew him not: but he 33 that sent me to baptize <sup>6</sup>with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth <sup>6</sup>with the Holy Spirit. And I have seen, and have borne 34 witness that this is the Son of God.

Again on the morrow John was 35 standing, and two of his disciples; and he looked upon Jesus as he 36 walked, and saith, Behold, the Lamb of God! And the two dis- 37 ciples heard him speak, and they followed Jesus. And Jesus turned, 38 and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He 39 saith unto them, Come, and ve shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the 40 two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first 41 his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, 8Christ). He brought him unto 42 Jesus. Jesus looked upon him, and said, Thou art Simon the son

<sup>&</sup>lt;sup>1</sup>Or, And certain had been sent from among the Pharisees. <sup>2</sup>Or, in <sup>3</sup> Many ancient authorities read Bethabarah, some, Betharabah. <sup>4</sup>Or, beareth the sin <sup>5</sup>Gr. first in regard of me. <sup>6</sup>Or, in <sup>7</sup>Or, Teacher <sup>8</sup>That is, Anointed.

of <sup>1</sup>John: thou shalt be called Cephas (which is by interpretation, <sup>2</sup>Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith 44 unto him, Follow me. Now Philip was from Bethsaida, of the city 45 of Andrew and Peter. findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, 46 the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and 47 see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no 48 guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw 49 thee. Nathanael answered him. Rabbi, thou art the Son of God; 50 thou art King of Israel. answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things 51 than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

And the third day there was a 2 marriage in Cana of Galilee: and the mother of Jesus was there: and Jesus also was bidden, and his 2 disciples, to the marriage. And 3 when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith 4 unto her, Woman, what have I to do with thee? mine hour is not vet come. His mother saith unto 5 the servants, Whatsoever he saith unto you, do it. Now there were 6 six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill 7 the waterpots with water. they filled them up to the brim. And he saith unto them, Draw out 8 now, and bear unto the 3ruler of the feast. And they bare it. And 9 when the ruler of the feast tasted the water 4now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith 10 unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. This beginning 11 of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

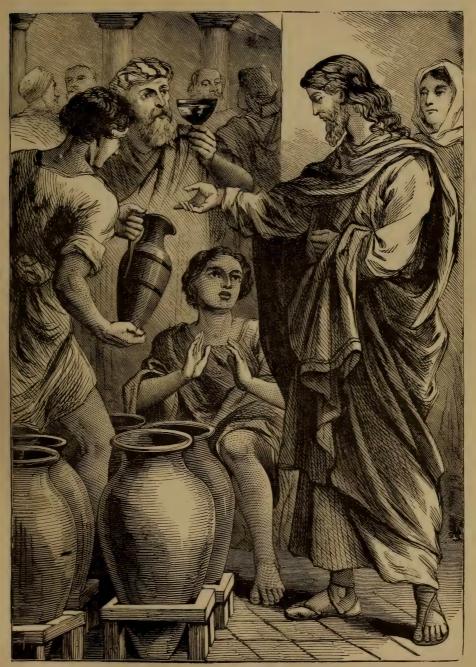
After this he went down to 12

Gr. Joanes: called in Matt. xvi. 17, Jonah.

<sup>&</sup>lt;sup>2</sup> That is, Rock or Stone.

<sup>&</sup>lt;sup>3</sup> Or, steward

<sup>4</sup> Or, that it had become



THE MIRACLE AT CANA IN GALILEE.



Capernaum, he, and his mother, and his brethren, and his disciples: and there they abode not many days.

And the passover of the Jews 13 was at hand, and Jesus went up 14 to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the 15 changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and over-16 threw their tables; and to them that sold the doves he said. Take these things hence; make not my father's house a house of mer-His disciples remem-17 chandise. bered that it was written, The zeal of thine house shall eat me 18 up. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou 19 doest these things? Jesus answered and said unto them, Destroy this 'temple, and in three 20 days I will raise it up. The Jews therefore said, Forty and six years was this 'temple in building, and wilt thou raise it up in three days? 21 But he spake of the 'temple of his When therefore he was 22 body. raised from the dead, his disciples remembered that he spake this; and they believed the scripture. and the word which Jesus had said.

Now when he was in Jerusalem 23 at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself 24 unto them, for that he knew all men, and because he needed not 25 that any one should bear witness concerning <sup>2</sup>man; for he himself knew what was in man.

Now there was a man of the 3 Pharisees, named Nicodemus, a ruler of the Jews: the same came 2 unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with Jesus answered and said 3 him. unto him, Verily, verily, I say unto thee, Except a man be born <sup>3</sup>anew, he cannot see the kingdom of God. Nicodemus saith unto 4 him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus an-5 swered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That 6 which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that 7 I said unto thee. Ye must be born <sup>3</sup>anew. <sup>4</sup>The wind bloweth where 8 it listeth, and thou hearest the

voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is 9 born of the Spirit. Nicodemus answered and said unto him, How 10 can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen: 12 and ve receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? 13 And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, 14 which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son 15 of man be lifted up: that whosoever believeth may in him have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have 17 eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on

the name of the only begotten Son of God. And this is the 19 judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that 3doeth ill 20 hateth the light, and cometh not to the light, lest his works should be 4reproved. But he that doeth 21 the truth cometh to the light, that his works may be made manifest, 5that they have been wrought in God.

After these things came Jesus 22 and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John 23 also was baptizing in Ænon near Salim, because there much water there: and they came, and were baptized. John was not yet cast into prison. There arose therefore a question-25 ing on the part of John's disciples with a Jew about purifying. And they came unto John, and 26 said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John an-27 swered and said, A man can receive nothing, except it have been given him from heaven. yourselves bear me witness, that I said, I am not the Christ, but,

<sup>&</sup>lt;sup>1</sup> Many ancient authorities omit which is in heaven.

<sup>&</sup>lt;sup>2</sup>Or, believeth in him may have <sup>6</sup>Gr. were many waters.

<sup>&</sup>lt;sup>3</sup> Or, practiseth <sup>4</sup>Or, convicted

Or, because

29 that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
30 He must increase, but I must decrease.

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: 'he that cometh 32 from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man 33 receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. 34 For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by meas-35 ure. The Father loveth the Son, and hath given all things into his 36 hand. He that believeth on the Son hath eternal life; but he that <sup>2</sup>obeyeth not the Son shall not see life, but the wrath of God abideth

on him.

4 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized 3 not, but his disciples), he left Judæa, and departed again into

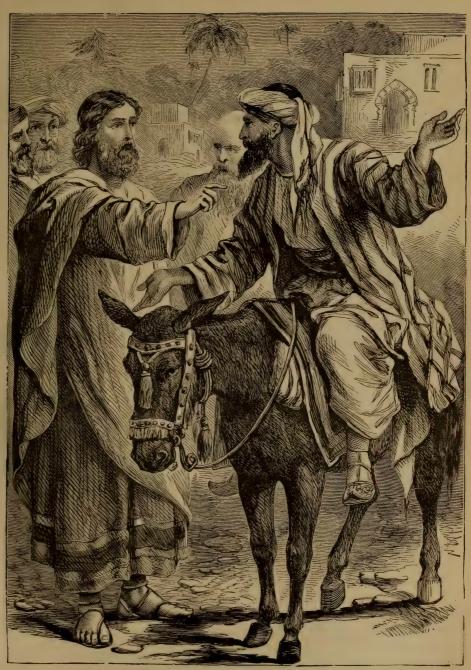
Galilee. And he must needs 4 pass through Samaria. So he 5 cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's 3well 6 was there. Jesus therefore, being wearied with his journey, sat 4thus by the 3well. It was about the sixth hour. There cometh a wo-7 man of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone 8 away into the city to buy food. The Samaritan woman therefore 9 saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (5For Jews have no dealings with Samaritans.) Jesus an- 10 swered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman 11 saith unto him, 6Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art 12 thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and 13 said unto her, Every one that drinketh of this water shall thirst

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read he that cometh from heaven beareth witness of what he hath seen and heard. <sup>2</sup> Or, believeth not <sup>2</sup> Gr. spring: and so in ver. 14; but not in ver. 11, 12. <sup>4</sup> Or, as he was <sup>5</sup> Some ancient authorities omit For Jews have no dealings with Samaritans. <sup>6</sup> Or, Lord

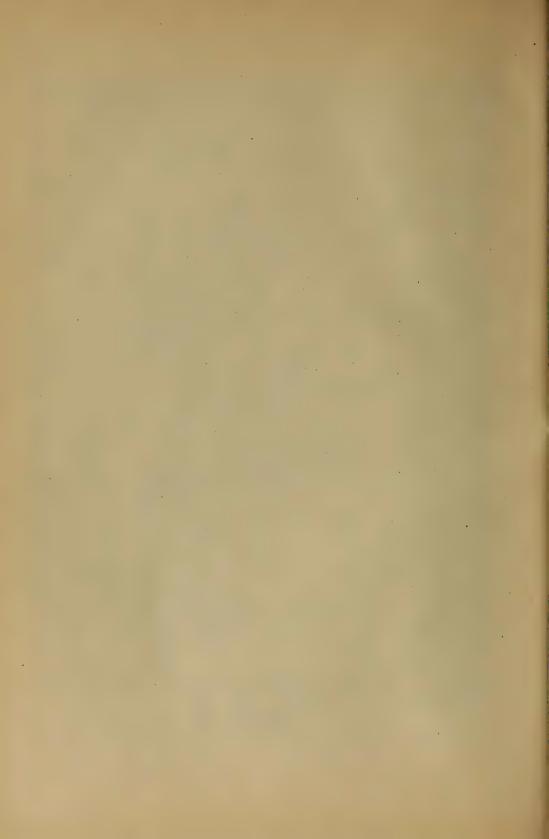
14 again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing 15 up unto eternal life. The woman saith unto him, 'Sir, give me this water, that I thirst not, neither come all the way hither to draw. 16 Jesus saith unto her, Go, call thy 17 husband, and come hither. woman answered and said unto him. I have no husband. Jesus saith unto her, Thou saidst well, 18 I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: 19 this hast thou said truly. woman saith unto him, 'Sir, I per-20 ceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought 21 to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye 22 worship the Father. Ye worship that which ye know not: we worship that which we know: for sal-23 vation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: 2for such doth the Father seek to be 24 his worshippers. <sup>3</sup>God is a spirit: and they that worship him must worship in spirit and truth. The 28 woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak 26 unto thee am he.

And upon this came his disci-27 ples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, 28 and went away into the city, and saith to the men, Come, see a man, 29 which told me all things that ever I did: can this be the Christ? They went out of the city, and 30 were coming to him. In the mean 31 while the disciples prayed him, saying, Rabbi, eat. But he said 32 unto them, I have meat to eat that ye know not. The disciples 33 therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, 34 My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are 35 yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are 4white already unto harvest. He that 36 reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reap-

<sup>&</sup>lt;sup>1</sup> Or, Lord <sup>2</sup> Or, for such the Father also seeketh <sup>3</sup> Or, God is spirit <sup>4</sup> Or, white unto harvest. Already he that reapeth &c.



HEALING OF THE NOBLEMAN'S SON.



37 eth may rejoice together. For herein is the saying true, One 38 soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all 40 things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two 41 days. And many more believed 42 because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Sav-

43 And after the two days he went forth from thence into Galilee.
44 For Jesus himself testified, that a prophet hath no honour in his
45 own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

iour of the world.

Cana of Galilee, where he made the water wine. And there was a certain <sup>1</sup>nobleman, whose son 47 was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore 48 said unto him, Except ye see signs and wonders, ye will in no wise believe. The <sup>1</sup>nobleman 49 saith unto him, 2Sir, come down ere my child die. Jesus saith 50 unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as 51 he was now going down, his 3servants met him, saying, that his son lived. So he inquired of 52 them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the 53 father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that 54 Jesus did, having come out of Judæa into Galilee.

After these things there was <sup>4</sup>a 5 feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by 2 the sheep gate a pool, which is called in Hebrew <sup>5</sup>Bethesda, having five porches. In these lay a 3 multitude of them that were sick,

<sup>&</sup>lt;sup>1</sup>Or, king's officer <sup>2</sup>Or, Lord <sup>3</sup>Gr. bondservants. <sup>4</sup>Many ancient authorities read the feast. <sup>5</sup>Some ancient authorities read Bethsaida, others, Bethzatha.

5 blind, halt, withered1. And a certain man was there, which had been thirty and eight years in his 6 infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him. Wouldest thou be 7 made whole? The sick man answered him, 2Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down 8 before me. Jesus saith unto him. Arise, take up thy bed, and walk. 9 And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that 10 day. So the Jews said unto him that was cured. It is the sabbath, and it is not lawful for thee to 11 take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up 12 thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and 13 walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall

15 thee. The man went away, and told

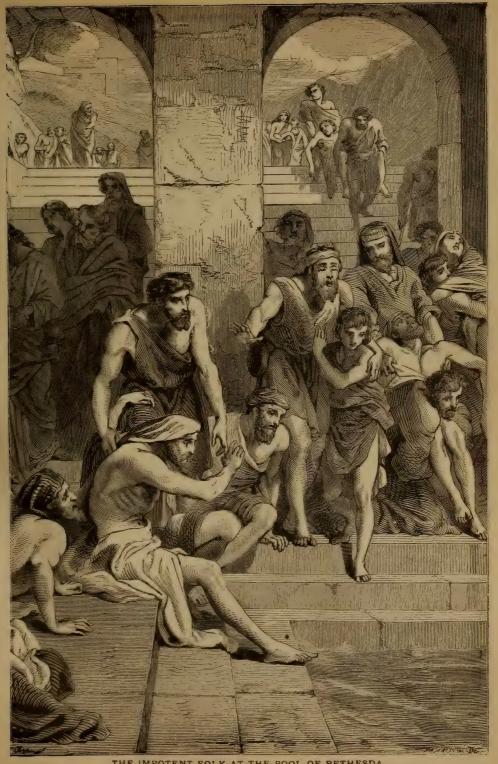
the Jews that it was Jesus which had made him whole. And for 16 this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus an-17 swered them, My Father worketh even until now, and I work. For 18 this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and 19 said unto them,

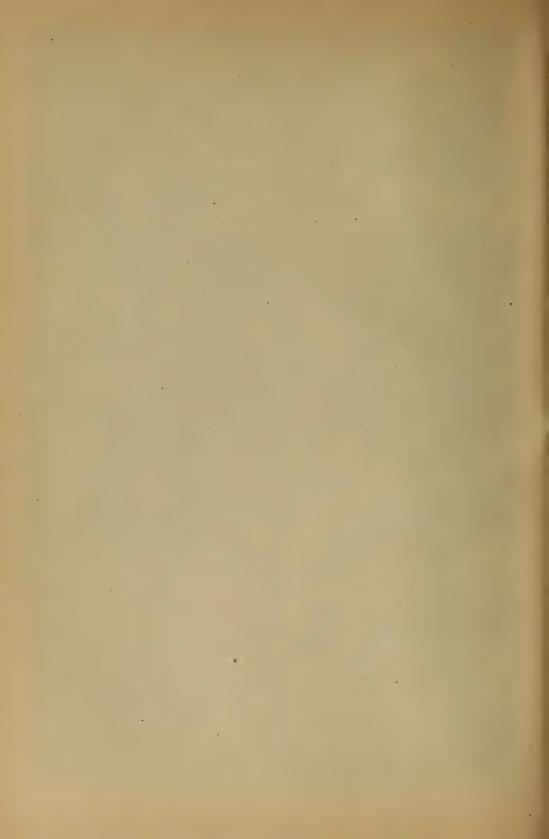
Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father lov-20 eth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead 21 and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father 22 judge any man, but he hath given all judgement unto the Son; that 23 all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, 24

<sup>&</sup>lt;sup>1</sup> Many ancient authorities insert, wholly or in part, waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.

<sup>2</sup> Or, Lord



THE IMPOTENT FOLK AT THE POOL OF BETHESDA



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He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out 25 of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself, even so gave he to the Son also 27 to have life in himself: and he gave him authority to execute judgement, because he is the Son of 28 man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have <sup>2</sup>done ill, unto the resurrection of judgement.

I can of myself do nothing: as
I hear, I judge: and my judgement is righteous; because I seek
not mine own will, but the will of
31 him that sent me. If I bear witness of myself, my witness is not
32 true. It is another that beareth
witness of me; and I know that
the witness which he witnesseth
33 of me is true. Ye have sent unto
John, and he hath borne witness
34 unto the truth. But the witness
which I receive is not from man:
howbeit I say these things, that
35 ye may be saved. He was the

lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the wit- 36 ness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the 37 Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye 38 have not his word abiding in you: for whom he sent, him ye believe <sup>3</sup>Ye search the scriptures, 39 because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that 40 ye may have life. I receive not 41 glory from men. But I know you, 42 that ye have not the love of God in yourselves. I am come in my 43 Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive 44 glory one of another, and the glory that cometh from 4the only God ye seek not? Think not that I will 45 accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, 46 ye would believe me; for he wrote of me. But if ye believe not his 47

<sup>&</sup>lt;sup>1</sup> Or, a son of man <sup>2</sup> Or, practised authorities read the only one.

<sup>&</sup>lt;sup>3</sup>Or, Search the scriptures

writings, how shall ye believe my words?

After these things Jesus went away to the other side of the sea of Galilee, which is the sea of 2 Tiberias. And a great multitude followed him, because they beheld the signs which he did on them 3 that were sick. And Jesus went up into the mountain, and there 4 he sat with his disciples. the passover, the feast of the 5 Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that 6 these may eat? And this he said to prove him: for he himself knew 7 what he would do. Philip answered him, Two hundred 2pennyworth of <sup>1</sup>bread is not sufficient for them. that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto 9 him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among 10 so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about 11 five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

And when they were filled, he 12 saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So 13 they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the peo-14 ple saw the <sup>3</sup>sign which he did, they said, This is of a truth the prophet that cometh into the world.

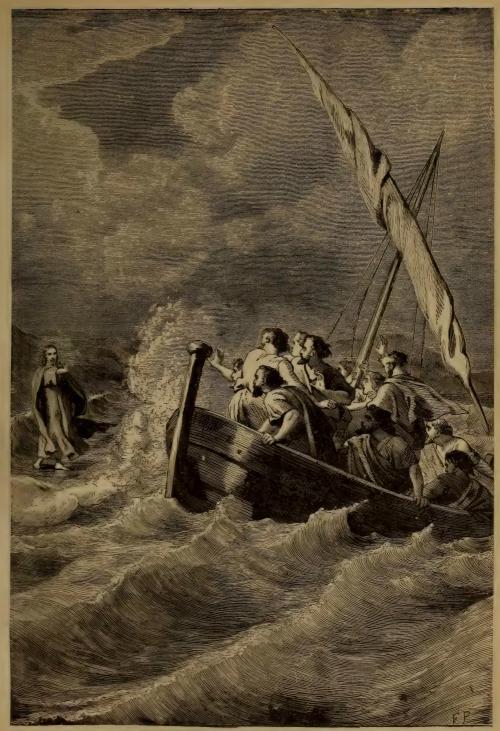
Jesus therefore perceiving that 15 they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

And when evening came, his dis-16 ciples went down unto the sea; and they entered into a boat, and 17 were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by 18 reason of a great wind that blew. When therefore they had rowed 19 about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto them, 20 It is I; be not afraid. They were 21 willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

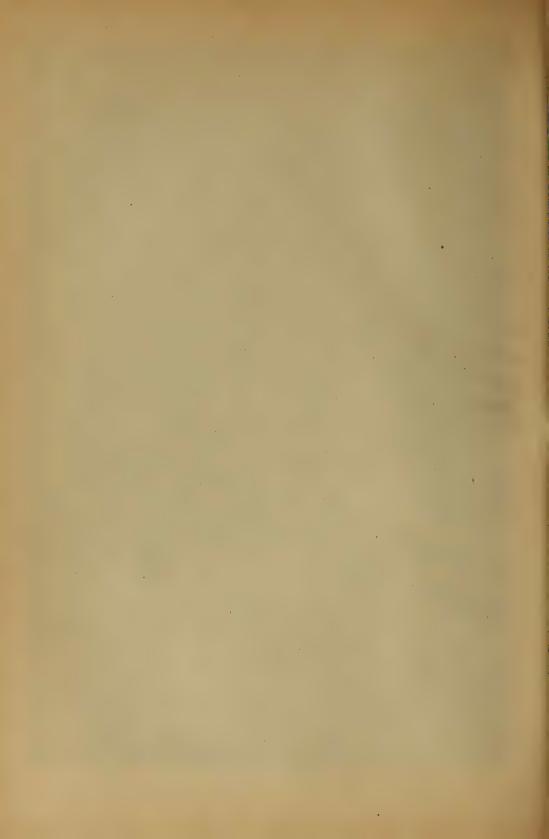
<sup>&</sup>lt;sup>1</sup> Gr. loaves. ties read signs.

<sup>&</sup>lt;sup>2</sup> See marginal note on Matt. xviii. 28.

<sup>&</sup>lt;sup>3</sup>Some ancient authori-



IT IS I, BE NOT AFRAID.



On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone 23 (howbeit there came 2boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the 2boats, and came to Ca-25 pernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest 26 thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ve ate of the loaves, and 27 were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. 28 They said therefore unto him, What must we do, that we may 29 work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom she hath 30 sent. They said therefore unto him, What then doest thou for a

sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the 31 wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto 32 them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the 33 bread of God is that which cometh down out of heaven, and giveth life unto the world. They 34 said therefore unto him, Lord, evermore give us this bread. Je-35 sus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye 36 have seen me, and yet believe not. All that which the Father 37 giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am 38 come down from heaven, not to do mine own will, but the will of him that sent me. And this 39 is the will of him that sent me. that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of 40 my father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and 4I will raise him up at the last day.

Gr. little boat. Gr. little boats. Or, he sent Or, that I should raise him up

The Jews therefore murmured concerning him, because he said, I am the bread which came down 42 out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Murmur not among your-44 selves. No man can come to me, except the Father which sent me draw him: and I will raise him up 45 in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. 46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father. 47 Verily, verily, I say unto you, He 48 that believeth hath eternal life. I 49 am the bread of life. Your fathers did eat the manna in the wil-50 derness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, 51 and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. 52

52 The Jews therefore strove one with another, saying, How can this 53 man give us his flesh to eat? Jesus therefore said unto them,

Verily, verily, I say unto you. Except ye eat the flesh of the Son of man and drink his blood, ve have not life in yourselves. that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is 'meat indeed, and 55 my blood is 2drink indeed. He 56 that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent 57 me, and I live because of the Father; so he that eateth me, he also shall live because of me. This 58 is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These 59 things said he in 3the synagogue, as he taught in Capernaum.

Many therefore of his disciples, 60 when they heard this, said, This is a hard saying; who can hear 4it? But Jesus knowing in himself that 61 his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye 62 should behold the Son of man ascending where he was before? It is the spirit that quickeneth; 63 the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. there are some of you that believe For Jesus knew from the beginning who they were that believed not, and who it was that

65 should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and walked no more 67 with him: Jesus said therefore unto the twelve, Would ye also 68 go away? Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life. 69 And we have believed and know that thou art the Holy One of 70 God. Jesus answered them, Did not I choose you the twelve, 71 and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the 2 Jews sought to kill him. Now the feast of the Jews, the feast of 3 tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold 4 thy works which thou doest. For no man doeth anything in secret, <sup>2</sup>and himself seeketh to be known openly. If thou doest these things, 5 manifest thyself to the world. For even his brethren did not believe 6 on him. Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. The world cannot hate you; but 7 me it hateth, because I testify of it, that its works are evil. Go ye 8 up unto the feast: I go not up <sup>3</sup>yet unto this feast; because my time is not yet fulfilled. And 9 having said these things unto them, he abode still in Galilee.

But when his brethren were 10 gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews there-11 fore sought him at the feast, and said, Where is he? And there 12 was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no 13 man spake openly of him for fear of the Jews.

But when it was now the midst 14 of the feast Jesus went up into the temple, and taught. The Jews 15 therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore 16 answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to 17 do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He 18 that speaketh from himself seeketh his own glory: but he that

<sup>&</sup>lt;sup>1</sup> Or, hast words <sup>2</sup> Some ancient authorities read and seeketh it to be known openly. <sup>3</sup> Many ancient authorities omit yet.

seeketh the glory of him that sent him, the same is true, and no un-19 righteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why 20 seek ye to kill me? The multitude answered, Thou hast a 'devil: 21 who seeketh to kill thee? Jesus answered and said unto them. I did one work, and ye all 2marvel. 22 For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a 23 man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the 24 sabbath? Judge not according to appearance, but judge righteous judgement.

Some therefore of them of Jerusalem said, Is not this he whom 26 they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this 27 is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one 28 knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know

not. I know him: because I am 29 from him, and he sent me. They 30 sought therefore to take him: and no man laid his hand on him. because his hour was not vet come. But of the multitude many 31 believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Phar-32 isees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take Jesus therefore said, Yet a 33 little while am I with you, and I go unto him that sent me. Ye 34 shall seek me, and shall not find me: and where I am, ye cannot The Jews therefore said 35 among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion 3among the Greeks, and teach the Greeks? What is this 36 said. Ye shall word that he seek me, and shall not find me: and where I am, ye cannot come?

Now on the last day, the great 37 day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the 38 scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the 39

<sup>&</sup>lt;sup>1</sup>Gr. demon. <sup>2</sup>Or, marvel because of this. Moses hath given you circumcision. <sup>8</sup>Gr. of.

**-8.** 10.

Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because 40 Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41 Others said, This is the Christ. But some said, What, doth the 42 Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the 43 village where David was? So there arose a division in the 44 multitude because of him. And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why 46 did ye not bring him? The officers answered, Never man so 47 spake. The Pharisees therefore answered them, Are ye also led 48 astray? Hath any of the rulers believed on him, or of the Phari-49 sees? But this multitude which knoweth not the law are accursed. 50 Nicodemus saith unto them (he that came to him before, being 51 one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee?

Search, and 2see that out of Galilee ariseth no prophet.

<sup>3</sup>[And they went every man 53 unto his own house: but Jesus 8 went unto the mount of Olives. And early in the morning he came 2 again into the temple, and all the people came unto him; and he sat down, and taught them. And the 3 scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they 4 say unto him, 4Master, this woman hath been taken in adultery, in the very act. Now in the law 5 Moses commanded us to stone such: what then sayest thou of her? And this they said, 5tempt-6 ing him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when 7 they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast, a stone at her. And again he stooped 8 down, and with his finger wrote on the ground. And they, when 9 they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus 10

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read for the Holy Spirit was not yet given. <sup>2</sup>Or, see: for <sup>3</sup> Most of the ancient authorities omit John vii. 53—viii. 11. Those out of Galilee &c. which contain it vary much from each other. Or, Teacher 5 Or, trying

lifted up himself, and said unto her, Woman, where are they? did 11 no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of 13 life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not 14 true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. 15 Ye judge after the flesh; I judge 16 no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that 17 sent me. Yea and in your law it is written, that the witness of two 18 men is true. I am he that beareth witness of myself, and the Father that sent me beareth wit-19 ness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew

me, ye would know my Father also. These words spake he in 20 the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto 21 them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said. Will he 22 kill himself, that he saith, Whither I go, ye cannot come? And he said 23 unto them, Ye are from beneath; I am from above: ye are of this world: I am not of this world. I said therefore unto you, that ye 24 shall die in your sins: for except ve believe that 'I am he, ye shall die in your sins. They said there- 25 fore unto him, Who art thou? Jesus said unto them, 2Even that which I have also spoken unto you from the beginning. I have 26 many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I 3unto the world. They 27 perceived not that he spake to them of the Father. Jesus there-28 fore said, When ye have lifted up the Son of man, then shall ye know that 4I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is 29

 $<sup>^{1}</sup>$  Or, I am  $^{2}$  Or, How is it that I even speak to you at all?  $^{3}$  Gr. into.  $^{4}$  Or, I am Or, I am he: and I do

with me; he hath not left me alone; for I do always the things

30 that are pleasing to him. As he spake these things, many believed

on him.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye 32 truly my disciples; and ye shall know the truth, and the truth shall 33 make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, 34 Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of 35 sin. And the bondservant abideth not in the house for ever: the son 36 abideth for ever. If therefore the Son shall make you free, ye shall 37 be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath 38 not free course in you. I speak the things which I have seen with <sup>2</sup>my Father: and ye also do the things which ye heard from your 39 father. They answered and said

unto him, Our father is Abraham.

Jesus saith unto them, If ye 3were

Abraham's children, 'ye would do

ye seek to kill me, a man that

hath told you the truth, which I

40 the works of Abraham. But now

heard from God: this did not Abraham. Ye do the works of 41 your father. They said unto to him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If 42 God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not 5understand my 43 speech? Even because ye cannot hear my word. Ye are of your 44 father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and 6stood not in the truth, because there is no truth in When he speaketh a lie. he speaketh of his own: for he is a liar, and the father thereof. But 45 because I say the truth, ye believe me not. Which of you convicteth 46 me of sin? If I say truth, why do ye not believe me? He that 47 is of God heareth the words of God: for this-cause ye hear them not, because ye are not of God. The Jews answered and said unto 48 him, Say we not well that thou art a Samaritan, and hast a 8devil? Jesus answered, I have not a 49 8devil; but I honour my Father, and ye dishonour me. But I seek 50 not mine own glory: there is one that seeketh and judgeth. Verily, 51

<sup>1</sup> Or, hath no place in you Or, the Father: do ye also therefore the things which ye <sup>3</sup>Gr. are. <sup>4</sup> Some ancient authorities read ye do the works heard from the Father. of Abraham. Or, know <sup>6</sup>Some ancient authorities read standeth. one speaketh a lie, he speaketh of his own: for his father also is a liar.

verily, I say unto you, If a man keep my word, he shall never see 52 death. The Jews said unto him, Now we know that thou hast a <sup>1</sup>devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never 53 taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: 54 whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye 55 say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and 56 keep his word. Your father Abraham rejoiced 2 to see my day; and 57 he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before 59 Abraham 3was, I am. They took up stones therefore to cast at him: but Jesus 4hid himself, and went out of the temple5.

9 And as he passed by, he saw 2 a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born 3 blind? Jesus answered, Neither

did this man sin, nor his parents: but that the works of God should be made manifest in him. We 4 must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the 5 light of the world. When he had 6 thus spoken, he spat on the ground, and made clay of the spittle, 6 and anointed his eyes with the clay, and said unto him, Go, wash in the 7 pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbours therefore, 8 and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, 9 No, but he is like him. He said, I am he. They said therefore unto 10 him, How then were thine eyes opened? He answered, The man 11 that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said 12 unto him, Where is he? He saith, I know not.

They bring to the Pharisees 13 him that aforetime was blind. Now it was the sabbath on the 14 day when Jesus made the clay, and opened his eyes. Again there- 15 fore the Pharisees also asked him

<sup>&</sup>lt;sup>1</sup>Gr. demon. <sup>2</sup>Or, that he should see <sup>3</sup>Gr. was born. <sup>4</sup>Or, was hidden, and went &c. <sup>5</sup>Many ancient authorities add and going through the midst of them went his way, and so passed by. <sup>6</sup>Or, and with the clay thereof anointed his eyes

how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, 16 and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a 17 division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he 18 said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him 19 that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? 20 how then doth he now see? His parents answered and said, We know that this is our son, and 21 that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he 22 shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of 23 the synagogue. Therefore said his parents, He is of age; ask 24 him. So they called a second time the man that was blind, and

said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, 25 Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, 26 What did he to thee? how opened he thine eyes? He answered 27 them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And they 28 reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God 29 hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and 30 said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God 31 heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since 32 the world began it was never heard that any one opened the eyes of a man born blind. If this 33 man were not from God, he could do nothing. They answered and 34 said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

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Jesus heard that they had cast 35 him out; and finding him, he said, Dost thou believe on the Son of

<sup>. 1</sup> Many ancient authorities read the Son of man.

36 God? He answered and said, And who is he, Lord, that I may be-

37 lieve on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with

38 thee. And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgement came I into this world, that they which see not may see; and that they which see may become blind.

40 Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind?

41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the 2 same is a thief and a robber. But he that entereth in by the door is 3 the shepherd of the sheep. him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and 4 leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of stran-6 gers. This <sup>2</sup>parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them 7 again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me thieves and robbers: but the sheep did not hear them. I am 9 the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh 10 not, but that he may steal, and kill, and destroy: I came that they may have life, and may shave it abundantly. I am the good shep- 11 herd: the good shepherd layeth down his life for the sheep. He 12 that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because 13 he is a hireling, and careth not for the sheep. I am the good 14 shepherd; and I know mine own, and mine own know me, even as 15 the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other 16 sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and 5they shall become one flock, one shepherd. Therefore 17 doth the Father love me, because.

<sup>&</sup>lt;sup>1</sup> Or, a shepherd shall be one flock

<sup>&</sup>lt;sup>2</sup>Or, proverb



Jesus Washing his Disciples' Feet.



Jesus Blessing his Disciples.



The Widow's Mite.



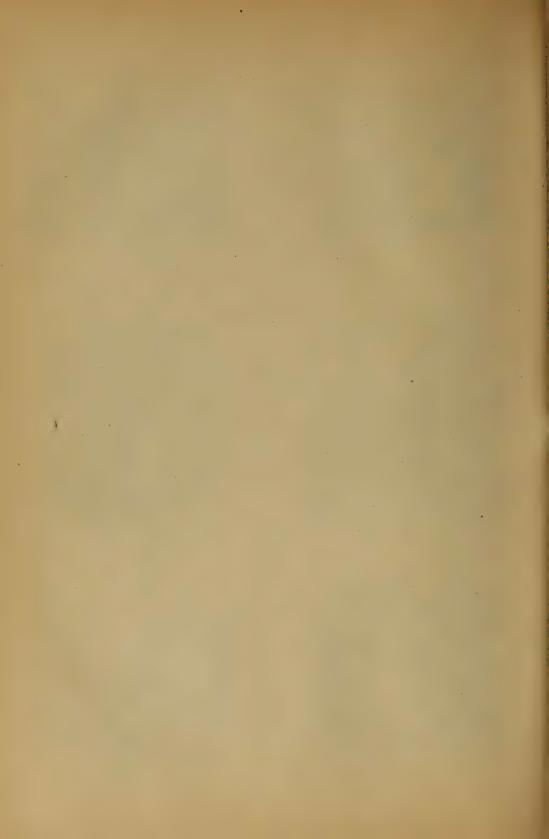
The Apostles Asleep in Gethsemane.



Jesus before Caiaphas.



The Soldiers Mocking Jesus.



I lay down my life, that I may 18 take it again. No one 'taketh it away from me, but I lay it down of myself. I have 2power to lay it down, and I have 2power to take it again. This commandment received I from my Father. 19 There arose a division again among the Jews because of these 20 words. And many of them said, He hath a 3devil, and is mad; 21 why hear ye him? Others said, These are not the sayings of one possessed with a 3devil. Can a 3devil open the eyes of the blind? And it was the feast of the dedication at Jerusalem: it was 23 winter; and Jesus was walking in the temple in Solomon's porch. 24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, 25 tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness 26 of me. But ye believe not, because ye are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of 29 my hand. 5My Father, which hath given them unto me, is greater than all; and no one is able to

snatch 6them out of the Father's hand. I and the Father are one. 30 The Jews took up stones again to 31 stone him. Jesus answered them, 32 Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a 33 good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it 34 not written in your law, I said, Ye are gods? If he called them 35 gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the 36 Father <sup>7</sup>sanctified and sent into the world, Thou blasphemest; because I said. I am the Son of God? If I do not the works of my 37 Father, believe me not. But if I 38 do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and 39 he went forth out of their hand.

And he went away again be-40 yond Jordan into the place where John was at the first baptizing; and there he abode. And many 41 came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many 42 believed on him there.

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read took it away.

<sup>4</sup> Some ancient authorities read At that time was the feast.

<sup>5</sup> Some ancient authorities read That which my Father hath given unto me.

<sup>6</sup> Or, aught

<sup>7</sup> Or, consecrated

11 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Mar-2 tha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he 4 whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and 6 her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then after this he saith to the disciples, Let us go into Judæa s again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and 9 goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of 10 this world. But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep,

he will 'recover. Now Jesus had 13 spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus there-14 fore said unto them plainly, Lazarus is dead. And I am glad for 15 your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called 16 'Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

So when Jesus came, he found 17 that he had been in the tomb four days already. Now Beth- 18 any was nigh unto Jerusalem, about fifteen furlongs off; and 19 many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard 20 that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said 21 unto Jesus, Lord, if thou hadst been here, my brother had not And even now I know 22 that, whatsoever thou shalt ask of God, God will give thee. Je-23 sus saith unto her, Thy brother shall rise again. Martha saith 24 unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto 25 her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he

26 live: and whosoever liveth and believeth on me shall never die. 27 Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that 28 cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The 2Master is 29 here, and calleth thee. And she, when she heard it, arose quickly, 30 and went unto him. Now Jesus was not yet come into the village, but was still in the place where 31 Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to 3weep 32 there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not 33 died. When Jesus therefore saw her 4weeping, and the Jews also weeping which came with her, he 5groaned in the spirit, and 34 6 was troubled, and said. Where have ye laid him? They say unto

35 him, Lord, come and see. Je-

36 sus wept. The Jews therefore

said, Behold how he loved him!

But some of them said, Could not 37 this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again 38 <sup>7</sup>groaning in himself cometh to the tomb. Now it was a cave, and a stone lay 8 against it. Jesus 39 saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus 40 saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. 41 And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew 42 that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had 43 thus spoken, he cried with a loud voice, Lazarus, come forth. He 44 that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Many therefore of the Jews, 45 which came to Mary and beheld <sup>10</sup>that which he did, believed on him. But some of them went 46

<sup>&</sup>lt;sup>1</sup> Or, her sister, saying secretly <sup>2</sup> Or, Teacher <sup>3</sup> Gr. wail. <sup>4</sup> Gr. wailing. <sup>5</sup> Or, was moved with indignation in the spirit <sup>6</sup> Gr. troubled himself. <sup>7</sup> Or, being moved with indignation in himself <sup>8</sup> Or, upon <sup>9</sup> Or, grave-bands <sup>10</sup> Many ancient authorities read the things which he did.

away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said. What do we? for this 48 man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place 49 and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, 50 Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole 51 nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the 52 nation; and not for the nation only, but that he might also gather together into one the children of 53 God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tartied with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the pass-

over, to purify themselves. They 56 sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and 57 the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before 12 the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they 2 made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a 3 pound of ointment of 1spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of 4 his disciples, which should betray him, saith, Why was not this oint-5 ment sold for three hundred 2pence, and given to the poor? Now this 6 he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus 7 therefore said, <sup>5</sup>Suffer her to keep it against the day of my burying. For the poor ye have always with 8 you; but me ye have not always.

The common people therefore 9

<sup>&</sup>lt;sup>1</sup> See marginal note on Mark xiv. 3.
<sup>3</sup> Or, box
<sup>4</sup> Or, carried what was put therein might keep it

<sup>&</sup>lt;sup>2</sup>See marginal note on Matt. xviii. 28. <sup>5</sup>Or, Let her alone: it was that she

of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he 10 had raised from the dead. But the chief priests took counsel that they might put Lazarus also to 11 death; because that by reason of him many of the Jews went away, and believed on Jesus.

On the morrow 'a great multitude that had come to the feast, when they heard that Jesus was 13 coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, 14 even the King of Israel. And Jesus, having found a young ass, 15 sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's 16 colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had 17 done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from 18 the dead, bare witness. For this cause also the multitude went and met him, for that they heard that 19 he had done this sign. The Pharselves, <sup>2</sup>Behold how ye prevail nothing: lo, the world is gone after him.

Now there were certain Greeks 20 among those that went up to worship at the feast: these therefore 21 came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: 22 Andrew cometh, and Philip, and they tell Jesus. And Jesus an- 23 swereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say 24 unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He 25 that loveth his 3life loseth it; and he that hateth his 3life in this world shall keep it unto life eternal. If any man serve me, let 26 him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul 27 troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. 28 There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, 29 that stood by, and heard it, said that it had thundered: others

isees therefore said among them-

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read the common people.

<sup>4</sup> Or, hour f

said, An angel hath spoken to 30 him. Jesus answered and said. This voice hath not come for my 31 sake, but for your sakes. Now is 1the judgement of this world: now shall the prince of this world be 32 cast out. And I, if I be lifted up 2 from the earth, will draw all 33 men unto myself. But this he said, signifying by what manner 34 of death he should die. The multitude therefore answered him. We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of 35 man? Jesus therefore said unto them. Yet a little while is the light 3among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not 36 whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and <sup>4</sup>hid himself from 37 them. But though he had done so many signs before them, yet 38 they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our

report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes, and 40 he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

These things said Isaiah, because 41 he saw his glory; and he spake of him. Nevertheless even of the 42 rulers many believed on him; but because of the Pharisees they did not confess 5tt, lest they should be put out of the synagogue: for 43 they loved the glory of men more than the glory of God.

And Jesus cried and said, He 44 that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me behold- 45 eth him that sent me. I am come 46 a light into the world, that whosoever believeth on me may not abide in the darkness. And if any 47 man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth 48 me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For 49 I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his com- 50 mandment is life eternal: the

<sup>&</sup>lt;sup>1</sup>Or, a judgement <sup>2</sup>Or, out of <sup>3</sup>Or, in

things therefore which I speak, even as the Father hath said unto me, so I speak.

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he 2 loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray 3 him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took 5 a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou 7 wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou 8 shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast 9 no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my 10 head. Jesus saith to him, He that is bathed needeth not 2save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should 11 betray him; therefore said he, Ye are not all clean.

So when he had washed their 12 feet, and taken his garments, and 3sat down again, he said unto them, Know ye what I have done to you? Ye call me, 4Master, 13 and, Lord: and ye say well; for so I am. If I then, the Lord and 14 the 4Master, have washed your feet, ye also ought to wash one another's feet. For I have given 15 you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A 16 <sup>5</sup>servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed 17 are ye if ye do them. I speak 18 not of you all: I know whom I <sup>7</sup>have chosen: but that the scripture may be fulfilled, He that eateth 8my bread lifted up his heel against me. From hence-19 forth I tell you before it come to pass, that, when it is come to pass, ye may believe that 9I am he. Verily, verily, I say unto 20 you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

<sup>1</sup> Or, to the uttermost <sup>2</sup>Some ancient authorities omit save, and his feet. 3 Gr. re-Or, Teacher <sup>6</sup> Gr. bondservant. 6 Gr. an apostle. 7 Or, chose 8 Many ancient authorities read his bread with me. 9 Or, I am

21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you 22 shall betray me. The disciples looked one on another, doubting of 23 whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus 24 loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom 25 he speaketh. He leaning back, as he was, on Jesus' breast saith 26 unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon 27 Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That 28 thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was

When therefore he was gone out, Jesus saith, Now 2 is the Son of man glorified, and God 2 is glori-

night.

fied in him; and God shall glorify 32 him in himself, and straightway shall he glorify him. Little chil-33 dren, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment 34 I give unto you, that ye love one another; <sup>3</sup>even as I have loved you, that ye also love one another. By this shall all men know that ye 35 are my disciples, if ye have love one to another.

Simon Peter saith unto him, 36 Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter 37 saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. Jesus 38 answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled: 14

4ye believe in God, believe also
in me. In my Father's house 2
are many 5mansions; if it were
not so, I would have told you;
for I go to prepare a place for
you. And if I go and prepare a 3
place for you, I come again, and
will receive you unto myself;
that where I am, there ye may
be also. 6And whither I go, ye 4

<sup>&</sup>lt;sup>1</sup> Or, box <sup>2</sup> Or, was <sup>3</sup> Or, even as I loved you, that ye also may love one another <sup>4</sup> Or, believe in God <sup>5</sup> Or, abiding-places <sup>6</sup> Many ancient authorities read And whither I go ye know, and the way ye know.

5 know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the 8 way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the 7 Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, 10 Shew us the Father? Believest thou not that I am in the Father. and the Father in me? the words that I say unto you I speak not from myself: but the Father abid-11 ing in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' 12 sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go 13 unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father 14 may be glorified in the Son. If ye shall ask 2me any thing in my 15 name, that will I do. If ye love

me, ye will keep my commandments. And I will 3pray the 16 Father, and he shall give you another 4Comforter, that he may be with you for ever, even the 17 Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ve know him; for he abideth with you, and shall be in you. I will not leave you 5desolate: 18 I come unto you. Yet a little 19 while, and the world beholdeth me no more; but ye behold me: because I live, bye shall live also. In that day ye shall know that I 20 am in my Father, and ye in me, and I in you. He that hath my 21 commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith 22 unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said 23 unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that 24 loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me.

<sup>&</sup>lt;sup>1</sup>Or, through <sup>2</sup>Many ancient authorities omit me. <sup>4</sup>Or, Advocate Or, Helper Gr. Paraclete. Or, orphans

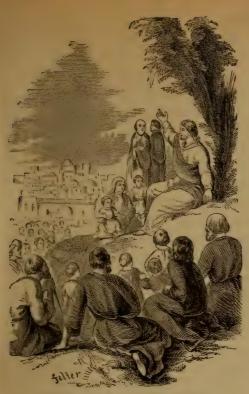
<sup>&</sup>lt;sup>3</sup>Gr. make request of. <sup>6</sup>Or, and ye shall live

These things have I spoken unto you, while yet abiding with 26 you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said 27 unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. 28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than 29 I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in 31 me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

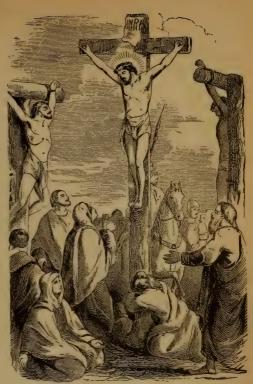
2 Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear 3 more fruit. Already ye are clean because of the word which I have 4 spoken unto you. Abide in me,

and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am 5 the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is 6 cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in 7 me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein 8 2is my Father glorified, 3that ye bear much fruit; and so shall ye be my disciples. Even as the 9 Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye 10 shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto 11 you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye 12 love one another, even as I have loved you. Greater love hath no 13 man than this, that a man lay down his life for his friends. Ye 14 are my friends, if ye do the things which I command you. No longer 15 do I call you 'servants; for the 5 servant knoweth not what his

<sup>&</sup>lt;sup>1</sup>Or, Advocate Or, Helper Gr. Paraclete. <sup>2</sup>Or, was <sup>3</sup>Many ancient authorities read that ye bear much fruit, and be my disciples. <sup>4</sup>Gr. bondservants. <sup>5</sup>Gr. bondservants.



THE SERMON ON THE MOUNT.



THE CRUCIFIXION.



JESUS WASHING HIS DISCIPLES' FEET.



lord doeth: but I have called you friends; for all things that I heard from my Father I have made 16 known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my 17 name, he may give it you. These things I command you, that ye 18 may love one another. If the world hateth you, 'ye know that it hath 19 hated me before it hated you. If ve were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore 20 the world hateth you. Remember the word that I said unto you, A <sup>2</sup>servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep 21 yours also. But all these things will they do unto you for my name's sake, because they know not him 22 that sent me. If I had not come and spoken unto them, they had not had sin: but now they have 23 no excuse for their sin. He that hateth me hateth my Father also. 24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated 25 both me and my Father. But this

cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause. But when the <sup>3</sup>Comforter 26 is come, whom I will send unto you from the Father, even the Spirit of truth, which <sup>4</sup>proceedeth from the Father, he shall bear witness of me: <sup>5</sup>and ye also bear 27 witness, because ye have been with me from the beginning.

These things have I spoken unto 16 you, that ye should not be made to stumble. They shall put you 2 out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these 3 things will they do, because they have not known the Father, nor me. But these things have I spoken 4 unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that 5 sent me; and none of you asketh me, Whither goest thou? But be-6 cause I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you? the truth; It is expedient for you that I go away: for if I go not away, the 3Comforter will not come unto you; but if I go, I will send him unto you. And he, 8

<sup>&</sup>lt;sup>1</sup>Or, know ye <sup>2</sup> Gr. bondservant. <sup>3</sup> Or, Advocate Or, Helper Gr. Paraclete. <sup>4</sup>Or, goeth forth from <sup>5</sup> Or, and bear ye also witness

when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: 9 of sin, because they believe not 10 on me; of righteousness, because I go to the Father, and ye behold 11 me no more; of judgement, because the prince of this world hath been 12 judged. I have yet many things to say unto you, but ye cannot 13 bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the 14 things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall 16 declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall 17 see me. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I 18 go to the Father? They said therefore, What is this that he saith, A little while? We know 19 not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them,

Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say 20 unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail 21 hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And 22 ve therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall 'ask me 23 nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked 24 nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

These things have I spoken 25 unto you in 2proverbs: the hour cometh, when I shall no more speak unto you in 2proverbs, but shall tell you plainly of the Father. In that day ye shall ask 26 in my name: and I say not unto you, that I will spray the Father for you; for the Father himself 27 loveth you, because ye have loved me, and have believed that I came

28 forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, 29 and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no 1 proverb. 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth 31 from God. Jesus answered them. 32 Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because 33 the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

These things spake Jesus; and 17 lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may 2 glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal 3 life. And this is life eternal, that they should know thee the only true God, and him whom thou 4 didst send, even Jesus Christ. glorified thee on the earth, having accomplished the work which thou 5 hast given me to do. And now, O Father, glorify thou me with

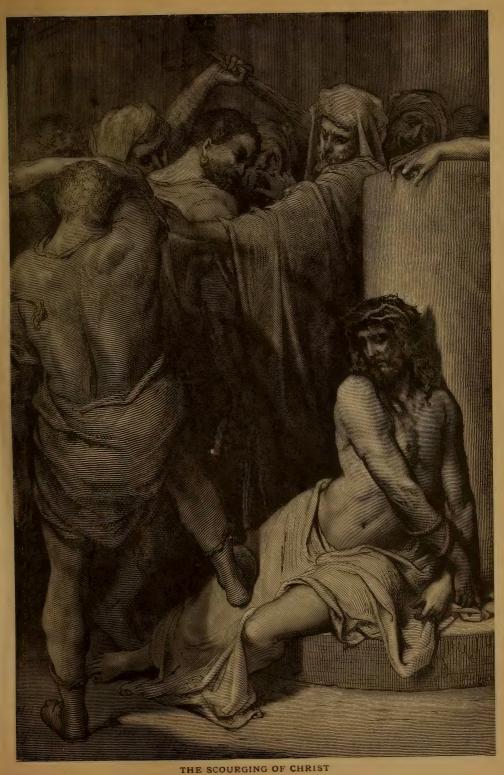
thine own self with the glory which I had with thee before the world was. I manifested thy name 6 unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things 7 whatsoever thou hast given me are from thee: for the words 8 which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I 2pray for them: I 2pray 9 not for the world, but for those whom thou hast given me; for they are thine: and all things 10 that are mine are thine, and thine are mine: and I am glorified in And I am no more in the 11 world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept 12 them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But 13 now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them 14 thy word; and the world hated

them, because they are not of the world, even as I am not of the 15 world. I pray not that thou shouldest take them 2 from the world, but that thou shouldest keep them 2 from 3 the evil one. 16 They are not of the world, even 17 as I am not of the world. 4Sanctify them in the truth: thy word 18 is truth. As thou didst send me into the world, even so sent I 19 them into the world. And for their sakes I sanctify myself. that they themselves also may be 20 sanctified in truth. Neither for these only do I 1 pray, but for them also that believe on me 21 through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou 22 didst send me. And the glory which thou hast given me I have given unto them; that they may 23 be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, 24 even as thou lovedst me. Father, 5that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Orighteous Father, the world knew 25 thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them 26 thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

When Jesus had spoken these 18 words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which be- 2 trayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, 3 having received the 8band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, 4 knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Naz- 5 areth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said 6 unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, 7 Whom seek ye? And they said, Jesus of Nazareth. Jesus an-8 swered, I told you that I am he: if therefore ye seek me, let these

<sup>&</sup>lt;sup>1</sup>Gr. make request. <sup>2</sup>Gr. out of. <sup>3</sup>Or, evil <sup>4</sup>Or, Consecrate <sup>5</sup>Many ancient authorities read those whom. Or, ravine Gr. winter-torrent. <sup>7</sup>Or, of the Cedars <sup>6</sup>Or, cohort





9 go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I 10 lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's 'servant, and cut off his right ear. Now the 'servant's name was Malchus.

11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the 2band and the 3chief captain, and the officers of the Jews,
13 seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which
14 was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of 16 the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. 17 The maid therefore that kept the

17 The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples?

18 He saith, I am not. Now the

\*servants and the officers were standing there, having made <sup>5</sup>a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

The high priest therefore asked 19 Jesus of his disciples, and of his teaching. Jesus answered him, 20 I have spoken openly to the world; I ever taught in 6synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why 21 askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. And 22 when he had said this, one of the officers standing by struck Jesus <sup>7</sup>with his hand, saying, Answerest thou the high priest so? Jesus 23 answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Annas therefore sent him 24 bound unto Caiaphas the high priest.

Now Simon Peter was stand-25 ing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One 26 of the \*servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not

<sup>&</sup>lt;sup>1</sup>Gr. bondservant. <sup>2</sup>Or, cohort servants. <sup>5</sup>Gr. a fire of charcoal.

<sup>&</sup>lt;sup>3</sup> Or, military tribune Gr. chiliarch. <sup>4</sup>Gr. bond-<sup>6</sup>Gr. synagogue. <sup>7</sup>Or, with a rod

I see thee in the garden with 27 him? Peter therefore denied again: and straightway the cock crew.

They lead Jesus therefore from 28 Caiaphas into the 'palace: and it was early; and they themselves entered not into the 'palace, that they might not be defiled, but 29 might eat the passover. therefore went out unto them, and saith, What accusation bring ye 30 against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto Pilate therefore said unto 31 thee. them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to 32 death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

into the 'palace, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee conscerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom

were of this world, then would my <sup>2</sup>servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, <sup>37</sup> Art thou a king then? Jesus answered, <sup>3</sup>Thou sayest that I am a a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What <sup>38</sup> is truth?

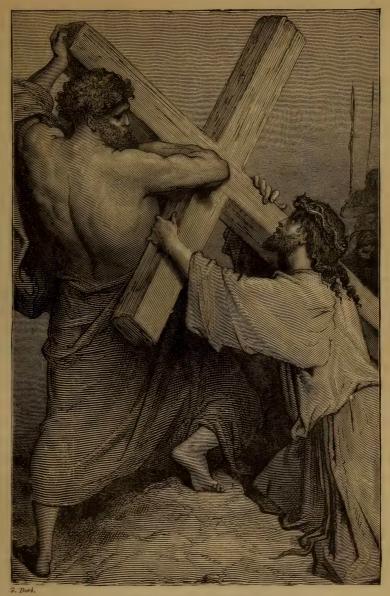
And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, 39 that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out 40 therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Je-19 sus, and scourged him. And the 2 soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, 3 Hail, King of the Jews! and they struck him 'with their hands. And 4 Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus 5

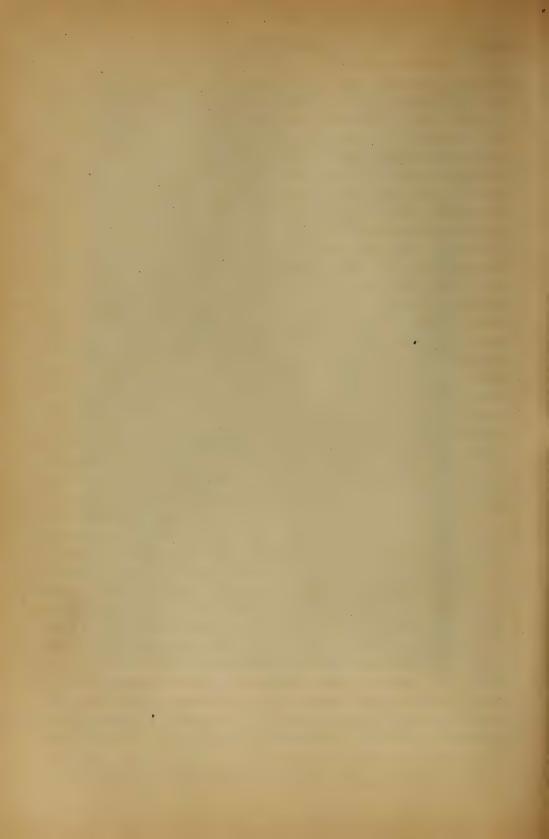
<sup>&</sup>lt;sup>1</sup>Gr. Prætorium. because I am a king.

<sup>&</sup>lt;sup>2</sup> Or, officers: as in ver. 3, 12, 18, 22.
<sup>4</sup> Or, with rods

<sup>3</sup> Or, Thou sayest it,



JESUS BEARING THE CROSS.



therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto 6 them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for 7 I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son 8 of God. When Pilate therefore heard this saying, he was the 9 more afraid; and he entered into the 1palace again, and saith unto Jesus, Whence art thou? But Je-10 sus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have 2power to release thee, and have 2power to crucify 11 thee? Jesus answered him, Thou wouldest have no 2power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater 12 sin. Upon this Pilate sought to

man, thou art not Cæsar's friend:
every one that maketh himself
a king \*speaketh against Cæsar.

13 When Pilate therefore heard these
words he brought Jesus out and

release him: but the Jews cried out, saying, If thou release this

words, he brought Jesus out, and sat down on the judgement-seat

at a place called the Pavement, but in Hebrew, Gabbatha. Now 14 it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore 15 cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he deliv-16 ered him unto them to be crucified.

They took Jesus therefore: and 17 he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they 18 crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate 19 wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read 20 many of the Jews: 4for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the 21 Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I 22 have written I have written.

The soldiers therefore, when 23 they had crucified Jesus, took his

<sup>&</sup>lt;sup>1</sup>Gr. Prætorium. <sup>2</sup>Or, authority <sup>3</sup>Or, opposeth Cæsar <sup>4</sup>Or, for the place of the city where Jesus was crucified was nigh at hand

garments, and made four parts, to every soldier a part; and also the 'coat: now the 'coat was without seam, woven from the top through-24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them.

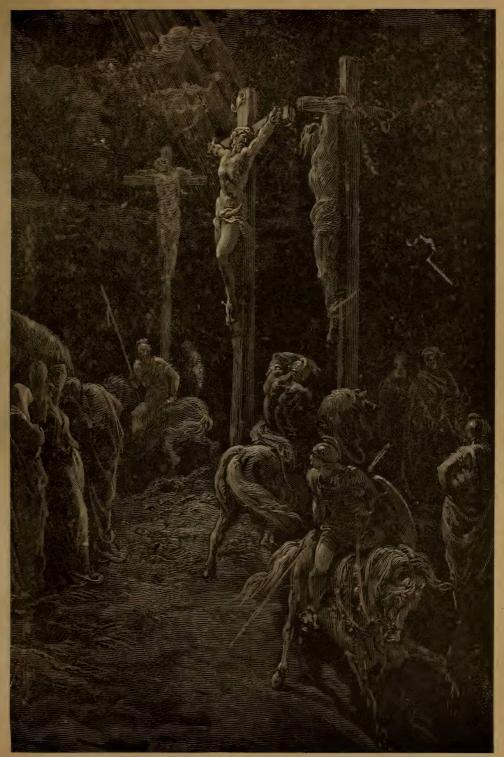
And upon my vesture did they cast lots.

These things therefore the sol25 diers did. But there were standing by the cross of Jesus his
mother, and his mother's sister,
Mary the wife of Clopas, and Mary
26 Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved,
he saith unto his mother, Woman,
27 behold, thy son! Then saith he
to the disciple, Behold, thy mother!
And from that hour the disciple
took her unto his own home.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accom-29 plished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought 30 it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it 31 was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The 32 soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Je-33 sus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with 34 a spear pierced his side, and straightway there came out blood and water. And he that hath seen 35 hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came 36 to pass, that the scripture might be fulfilled, A bone of him shall not be 2broken. And again another 37 scripture saith, They shall look on him whom they pierced.

And after these things Joseph 38 of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came 39 also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and



THE CRUCIFIXION.



aloes, about a hundred pound
40 weight. So they took the body
of Jesus, and bound it in linen
cloths with the spices, as the
custom of the Jews is to bury.
41 Now in the place where he was
crucified there was a garden;
and in the garden a new tomb
wherein was never man yet laid.
42 There then because of the Jews'
Preparation (for the tomb was

nigh at hand) they laid Jesus. 20 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where 3 they have laid him. Peter therefore went forth, and the other disciple, and they went toward 4 the tomb. And they ran both together: and the other disciple outran Peter, and came first to 5 the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth 7 the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths,

but rolled up in a place by itself. Then entered in therefore the 8 other disciple also, which came first to the tomb, and he saw, and believed. For as yet they 9 knew not the scripture, that he must rise again from the dead. So the disciples went away again 10 unto their own home.

But Mary was standing without 11 at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two 12 angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And 13 they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When 14 she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto 15 her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, 16 Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, 'Master. Jesus saith to her, 2Touch me not; 17 for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, 18 and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

and how that he had said these When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto 20 them, Peace be unto you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad. 21 when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath 22 sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Re-23 ceive ye the 'Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called 2Didymus, was not with 25 them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his 26 disciples were within, and Thomas Jesus cometh, the with them. doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to 27 Thomas, Reach hither thy finger. and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered 28 and said unto him, My Lord and my God. Jesus saith unto him. 29 Because thou hast seen me, 3thou hast believed: blessed are they that have not seen, and yet have believed.

Many other signs therefore did 30 Jesus in the presence of the disciples, which are not written in this book: but these are written, 31 that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

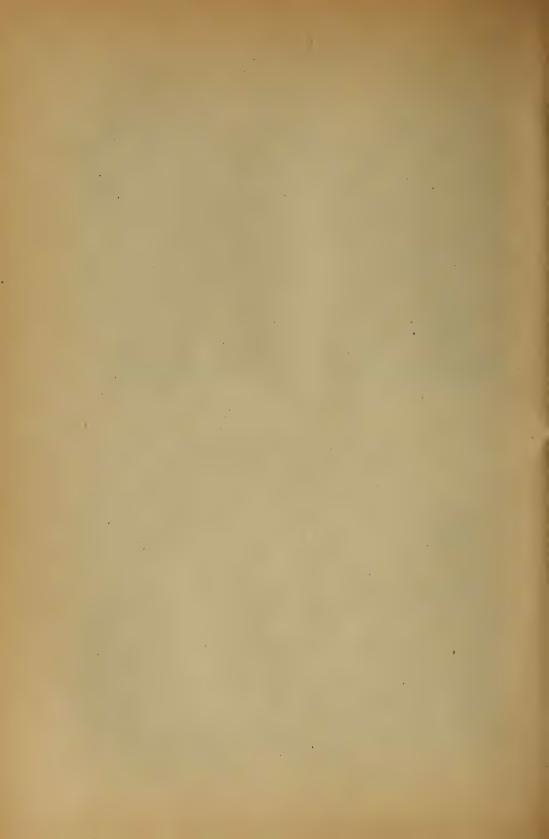
After these things Jesus mani-21 fested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, 2 and Thomas called <sup>2</sup>Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon 3 Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and



JESUS CONFUTING THE PHARISEES.



ARRAYING THE BODY OF JESUS FOR THE TOMB.



4 that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was 5 Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude 7 of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast s himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of 9 fishes. So when they got out upon the land, they see la fire of coals there, and 2fish laid thereon, 10 and <sup>8</sup>bread. Jesus saith unto them, Bring of the fish which ye 11 have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the 12 net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou?

knowing that it was the Lord. Jesus cometh, and taketh the 13 <sup>5</sup>bread, and giveth them, and the fish likewise. This is now the 14 third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their 15 fast, Jesus saith to Simon Peter, Simon, son of 'John, 'lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I slove thee. He saith unto him, Feed my lambs. He 16 saith to him again a second time, Simon, son of Gohn, Tovest thou me? He saith unto him, Yea, Lord; thou knowest that I slove thee. He saith unto him, Tend my sheep. He saith unto him 17 the third time, Simon, son of <sup>6</sup>John, <sup>8</sup>lovest thou me? Peter was grieved because he said unto him the third time, \*Lovest thou me? And he said unto him, Lord, thou knowest all things; thou 9knowest that I 8love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, 18 When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he 19 spake, signifying by what manner

<sup>1</sup> Gr. a fire of charcoal. Or, a loaf Or, aboard Or, loaf <sup>2</sup>Or, a fish <sup>6</sup>Gr. Joanes. See ch. i. 42, margin. 7.8 Love in these places represents two different 9 Or, perceivest Greek words.

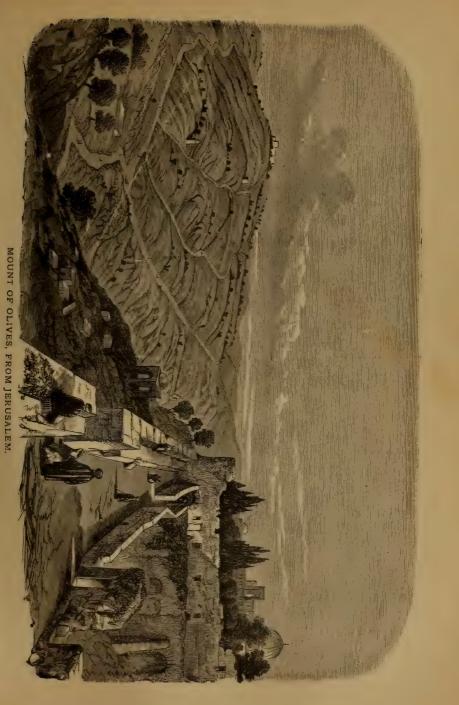
of death he should glorify God.
And when he had spoken this, he
20 saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?
21 Peter therefore seeing him saith to Jesus, Lord, 'and what shall 22 this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? fol23 low thou me. This saying therefore went forth among the breth-

ren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?

This is the disciple which bear-24 eth witness of these things, and wrote these things: and we know that his witness is true.

And there are also many other 25 things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

<sup>1</sup> Gr. and this man, what?





## ACTS OF THE APOSTLES.

THE 'former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the 2Holy Ghost unto the apostles whom he 3 had chosen: to whom he also 3shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom 4 of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye 5 heard from me: for John indeed baptized with water; but ye shall be baptized 5with the Holy Ghost not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath 'set within his own authority. But ye shall receive power, when the Holy Ghost

is come upon you: and ye shall be my witnesses both in Jerusalem. and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said 9 these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking sted- 10 fastly into heaven as he went, behold, two men stood by them in white apparel; which also said, 11 Ye men of Galilee, why stand ye looking into heaven? this Jesus. which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

Then returned they unto Je-12 rusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come 13 in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the 7son of James. These all with 14

Gr. first. <sup>2</sup> Or, Holy Spirit: and so throughout this book. <sup>3</sup> Gr. presented. Or, eating with them <sup>5</sup> Or, in <sup>6</sup> Or, appointed by <sup>7</sup> Or, brother. See Jude 1.

one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of 2persons gathered together, about a hundred and twenty). 16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that 17 took Jesus. For he was numbered among us, and received his \*por-18 tion in this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed 19 out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The 20 field of blood.) For it is written in the book of Psalms.

> Let his habitation be made desolate,

And let no man dwell therein: and,

His 4office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went in and 22 went out 5 among us, beginning from the baptism of John, unto

the day that he was received up from us, of these must one become a witness with us of his resurrection. And they put for-23 ward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and 24 said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this 25 ministry and apostleship, from which Judas fell away, that he might go to his own place. And 26 they gave lots 6 for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pente-2 cost <sup>7</sup>was now come, they were all together in one place. And 2 suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them 3 tongues <sup>8</sup>parting asunder, like as of fire; and it sat upon each one of them. And they were all 4 filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at 5 Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, 6 the multitude came together, and were confounded, because that

<sup>&</sup>lt;sup>1</sup> Or, with certain women <sup>2</sup> Gr. names.
<sup>6</sup> Or, unto <sup>7</sup> Gr. was being fulfilled.
themselves

<sup>&</sup>lt;sup>3</sup> Or, lot <sup>4</sup> Gr. overseership. <sup>5</sup> Or, over <sup>8</sup> Or, parting among them Or, distributing

every man heard them speaking 7 in his own language. And they were all amazed and marvelled, saying, Behold, are not all these

s which speak Galilæans? And how hear we, every man in our own language, wherein we were

9 born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in

10 Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes,

11 Cretans and Arabians, we do hear them speaking in our tongues the

12 mighty works of God. And they were all amazed, and were perplexed, saying one to another,

13 What meaneth this? But others mocking said, They are filled with new wine.

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear

15 unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of

16 the day; but this is that which hath been spoken by the prophet Joel;

17 And it shall be in the last days, saith God,

I will pour forth of my spirit upon all flesh:

And your sons and your daughters shall prophesy,

And your young men shall see visions,

And your old men shall dream dreams:

Yea and on my <sup>2</sup>servants and <sup>18</sup> on my <sup>3</sup>handmaidens in those days

Will I pour forth of my Spirit; and they shall prophesy.

And I will shew wonders in 19 the heaven above,

And signs on the earth beneath; Blood, and fire, and vapour of smoke:

The sun shall be turned into 20 darkness,

And the moon into blood,
Before the day of the Lord
come,

That great and notable day:
And it shall be, that whosoever 21
shall call on the name of the
Lord shall be saved.

Ye men of Israel, hear these 22 words: Jesus of Nazareth, a man approved of God unto you by <sup>4</sup>mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being de-23 livered up by the determinate counsel and foreknowledge of God, ye by the hand of <sup>5</sup>lawless men

<sup>&</sup>lt;sup>1</sup>Or, through without the law

<sup>&</sup>lt;sup>2</sup> Gr. bondmen.

26

24 did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden 25 of it. For David saith concerning him,

> I beheld the Lord always before my face;

> For he is on my right hand, that I should not be moved:

Therefore my heart was glad, and my tongue rejoiced;

Moreover my flesh also shall 'dwell in hope:

27 Because thou wilt not leave my soul in Hades,

Neither wilt thou give thy Holy One to see corruption.

Thou madest known unto me the ways of life;

Thou shalt make me full of gladness <sup>2</sup>with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins 3he would set one upon

31 his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see cor-

32 ruption. This Jesus did God raise up, 4whereof we all are witnesses.

Being therefore <sup>5</sup>by the right hand <sup>33</sup> of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the <sup>34</sup> heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the 35
footstool of thy feet.

Let <sup>6</sup>all the house of Israel there-36 fore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

Now when they heard this, 37 they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said 38 unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to 39 your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And 40 with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then 7that re-41 ceived his word were baptized: and there were added unto them in that day about three thousand

<sup>&</sup>lt;sup>1</sup> Or, tabernacle

<sup>&</sup>lt;sup>2</sup> Or, in thy presence

<sup>4</sup> Or, of whom

<sup>&</sup>lt;sup>5</sup> Or, at <sup>6</sup> Or, every house

<sup>&</sup>lt;sup>7</sup> Or, having received

42 souls. And they continued stedfastly in the apostles' teaching and <sup>1</sup>fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs were 44 done 2by the apostles3. And all that believed were together, and 45 had all things common; and they sold their possessions and goods, and parted them to all, according 46 as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and 47 singleness of heart, praising God, and having favour with all the people. And the Lord added 4to them day by day those that were being saved.

Now Peter and John were going up into the temple at the hour of prayer, being the ninth 2 hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to re-4 ceive an alms. And Peter, fastening his eyes upon him, with 5 John, said, Look on us. And he gave heed unto them, expecting to receive something from them.

But Peter said, Silver and gold 6 have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And 7 he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping 8 up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the 9 people saw him walking and praising God: and they took 10 knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, 11 all the people ran together unto them in the 5porch that is called Solomon's, greatly wondering. And 12 when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this 6man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of 13 Isaac, and of Jacob, the God of our fathers, hath glorified his <sup>7</sup>Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the 14

<sup>&</sup>lt;sup>1</sup> Or, in fellowship <sup>2</sup> Or, through <sup>3</sup> Many ancient authorities add in Jerusalem; and great fear was upon all. <sup>4</sup> Gr. together. <sup>5</sup> Or, portico Or, thing <sup>7</sup> Or, Child; and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; lii. 13; liii. 11.

Holy and Righteous One, and asked for a murderer to be granted 15 unto you, and killed the Prince of life; whom God raised from the dead; 2whereof we are witnesses. 16 And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that in ignorance ye did it, as did also 18 your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. 19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the 20 presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: 21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which

have been since the world began. 22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, 4like unto me; to him shall ye hearken in all things whatsoever he shall speak 23 unto you. And it shall be, that

every soul, which shall not hearken to that prophet, shall be utterly

destroyed from among the people. Yea and all the prophets from 24 Samuel and them that followed after, as many as have spoken. they also told of these days. Ye 25 are the sons of the prophets, and of the covenant which God 5made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, hav- 26 ing raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

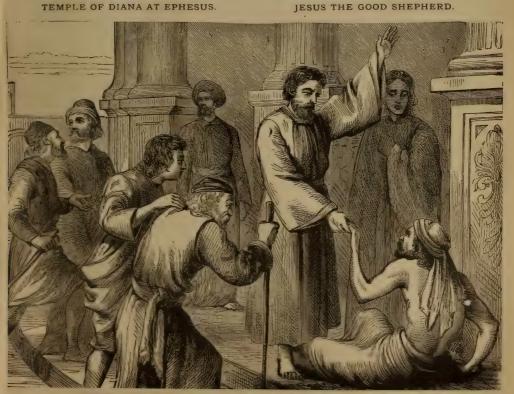
And as they spake unto the 4 the people, 6the priests and the captain of the temple and the Sadducees came upon them, being sore 2 troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and 3 put them in ward unto the morrow: for it was now eventide. But many of them that heard the 4 word believed; and the number of the men came to be about five thousand.

And it came to pass on the 5 morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas 6 the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And 7

<sup>4</sup> Or, as he raised up me <sup>1</sup> Or, Author <sup>2</sup>Or, of whom <sup>3</sup> Or, on the ground of <sup>6</sup>Some ancient authorities read the chief priests. <sup>5</sup>Gr. covenanted.







PETER AND JOHN AT THE BEAUTIFUL GATE OF THE TEMPLE.



8 done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, 9 and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is 2made 10 whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead. even in 3him doth this man stand 11 here before you whole. He is the stone which was set at nought of you the builders, which was made 12 the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. 13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been 14 with Jesus. And seeing the man

which was healed standing with

them, they could say nothing

commanded them to go aside out of the council, they conferred

15 against it. But when they had

16 among themselves, saying, What

when they had set them in the

midst, they inquired, By what

power, or in what name, have ye

shall we do to these men? for that indeed a notable 4miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further 17 among the people, let us threaten them, that they speak henceforth to no man in this name. And they 18 called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and 19 John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things 20 which we saw and heard. And 21 they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the 22 man was more than forty years old, on whom this 4miracle of healing was wrought.

And being let go, they came to 23 their own company, and reported all that the chief priests and the elders had said unto them. And 24 they, when they heard it, lifted up their voice to God with one accord, and said, O <sup>5</sup>Lord, <sup>6</sup>thou that didst make the heaven and the earth and the sea, and all that in them is: <sup>7</sup>who by the Holy 25

<sup>&</sup>lt;sup>1</sup> Or, in whom <sup>2</sup> Or, saved <sup>3</sup> Or, this name <sup>4</sup> Gr. sign. <sup>5</sup> Or, Master <sup>6</sup> Or, thou art he that did make <sup>7</sup> The Greek text in this clause is somewhat uncertain.

Ghost, by the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples imagine vain
things?

The kings of the earth set themselves in array,

And the rulers were gathered together,

Against the Lord, and against his <sup>2</sup>Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were 28 gathered together, to do whatso-

ever thy hand and thy counsel foreordained to come to pass.

29 And now, Lord, look upon their threatenings: and grant unto thy \*servants to speak thy word with

30 all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy

31 holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he

possessed was his own; but they had all things common. And with 33 great power gave the apostles their witness of the resurrection of the Lord Jesus<sup>4</sup>: and great grace was upon them all. For 34 neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and 35 laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles <sup>36</sup> was surnamed Barnabas (which is, being interpreted, Son of <sup>5</sup>exhortation), a Levite, a man of Cyprus by race, having a field, sold <sup>37</sup> it, and brought the money, and laid it at the apostles' feet.

But a certain man named An-5 anias, with Sapphira his wife, sold a possession, and kept back part 2 of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, 3 why hath Satan filled thy heart to blie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did 4 it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy

<sup>&</sup>lt;sup>1</sup> Or, meditate add Christ.

<sup>&</sup>lt;sup>2</sup>Gr. Christ. <sup>5</sup>Or, consolation

<sup>&</sup>lt;sup>3</sup> Gr. bondservants.
<sup>6</sup> Or, deceive

<sup>&</sup>lt;sup>4</sup> Some ancient authorities

heart? thou hast not lied unto 5 men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. 6 And the 'young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, 8 came in. And Peter answered unto her, Tell me whether ye sold the land for so much. 9 she said, Yea, for so much. But Peter said unto her. How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry 10 thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and 11 buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in 13 Solomon's porch. But of the rest durst no man join himself to them: howbeit the people mag-14 nified them; <sup>2</sup>and believers were

the more added to the Lord, multitudes both of men and women; insomuch that they even carried 15 out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And 16 there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

But the high priest rose up, 17 and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the 18 apostles, and put them in public ward. But an angel of the Lord 19 by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the 20 temple to the people all the words of this Life. And when they 21 heard this, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prisonhouse to have them brought. But 22 the officers that came found them not in the prison; and they returned, and told, saying, The 23 prison-house we found shut in all

<sup>&</sup>lt;sup>1</sup> Gr. younger.

safety, and the keepers standing at the doors: but when we had opened, we found no man within. 24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them where-25 unto this would grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing 26 and teaching the people. went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned. 27 And when they had brought them, they set them before the council. And the high priest asked them, 28 saying, We straitly charged you not to teach in this name: and behold, ve have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. 29 But Peter and the apostles answered and said, We must obey 30 God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a 31 tree. Him did God exalt 'with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. 32 And we are witnesses2 of these 3things: 4and so is the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard 33 this, were cut to the heart, and were minded to slay them. But 34 there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, 35 Ye men of Israel, take heed to yourselves as touching these men. what ye are about to do. For 36 before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of 37 Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And 38 now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not 39 be able to overthrow them; lest haply ye be found even to be fighting against God. And to him 40 they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of

<sup>&</sup>lt;sup>1</sup> Or, at <sup>2</sup> Some ancient authorities add in him. <sup>3</sup> Gr. sayings. <sup>4</sup> Some ancient authorities read and God hath given the Holy Ghost to them that obey him.

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41 Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suf-42 fer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the 1Grecian Jews against the Hebrews, because their widows were neglected in 2 the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not 2fit that we should forsake the word of God, and <sup>3</sup>serve tables. 3 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint 4 over this business. But we will continue stedfastly in prayer, and 5 in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte 6 of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; 7 and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

And Stephen, full of grace and 8 power, wrought great wonders and signs among the people. there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to with- 10 stand the wisdom and the Spirit by which he spake. Then they 11 suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred 12 up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false 13 witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: for 14 we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered And all that sat in the 15 unto us. council, fastening their eyes on him, saw his face as it had been the face of an angel.

<sup>&</sup>lt;sup>1</sup>Gr. Hellenists. <sup>2</sup>Gr. pleasing. <sup>3</sup>Or, minister to tables thorities read But, brethren, look ye out from among you.

<sup>&</sup>lt;sup>4</sup>Some ancient au-

7 And the high priest said, Are 2 these things so? And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in 3 Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye 5 now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no 6 child. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hun-7 dred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and s serve me in this place. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patri-9 archs. And the patriarchs, moved with jealousy against Joseph. sold

him into Egypt: and God was with him, and delivered him out 10 of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there 11 came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard 12 that there was corn in Egypt, he sent forth our fathers the first time. And at the second time 13 Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called to 14 him Jacob his father, and all his kindred, threescore and fifteen And Jacob went down 15 into Egypt; and he died, himself, and our fathers; and they 16 were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of 'Hamor in Shechem. But as the time of the 17 promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king over 18 Egypt, which knew not Joseph. The same dealt subtilly with our 19 race, and evil entreated our fathers, that 2they should cast out their babes to the end they might not At which season Moses was 20 <sup>8</sup>live.

born, and was 'exceeding fair; and he was nourished three months in 21 his father's house: and when he was cast out, Pharaoh's daughter took him up, and nourished him 22 for her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in 23 his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, 25 smiting the Egyptian: and he supposed that his brethren understood how that God by his hand was giving them 2deliverance; but they 26 understood not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong 27 one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a 28 ruler and a judge over us? Wouldest thou kill me, as thou killedst 29 the Egyptian yesterday? Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. 30 And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a 31 flame of fire in a bush. And when

Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord, I am the God of thy fathers, 32 the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. And 33 the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the 34 affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. This Mo- 35 ses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a 3deliverer with the hand of the angel which appeared to him in the bush. This 36 man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years. This is that 37 Moses, which said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, like unto me. This 38 is he that was in the 5church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our fathers would 39 not be obedient, but thrust him

<sup>&</sup>lt;sup>1</sup>Or, fair unto God
<sup>5</sup>Or, congregation

<sup>&</sup>lt;sup>2</sup> Or, salvation

<sup>&</sup>lt;sup>3</sup> Gr. redeemer.

<sup>&</sup>lt;sup>4</sup>Or, as he raised up me

from them, and turned back in
40 their hearts unto Egypt, saying
unto Aaron, Make us gods which
shall go before us: for as for this
Moses, which led us forth out of
the land of Egypt, we wot not
41 what is become of him. And they
made a calf in those days, and
brought a sacrifice unto the idol,
and rejoiced in the works of their
42 hands. But God turned, and gave
them up to serve the host of
heaven; as it is written in the
book of the prophets,

Did ye offer unto me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel?

43 And ye took up the tabernacle of Moloch,

And the star of the god Rephan, The figures which ye made to worship them:

And I will carry you away beyond Babylon.

of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure 45 that he had seen. Which also our fathers, in their turn, brought in with 'Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the 46 days of David; who found favour in the sight of God, and asked to

find a habitation for the God of Jacob. But Solomon built him a 47 house. Howbeit the Most High 48 dwelleth not in *houses* made with hands; as saith the prophet,

The heaven is my throne,

And the earth the footstool of

my feet:

What manner of house will ye build me? saith the Lord:

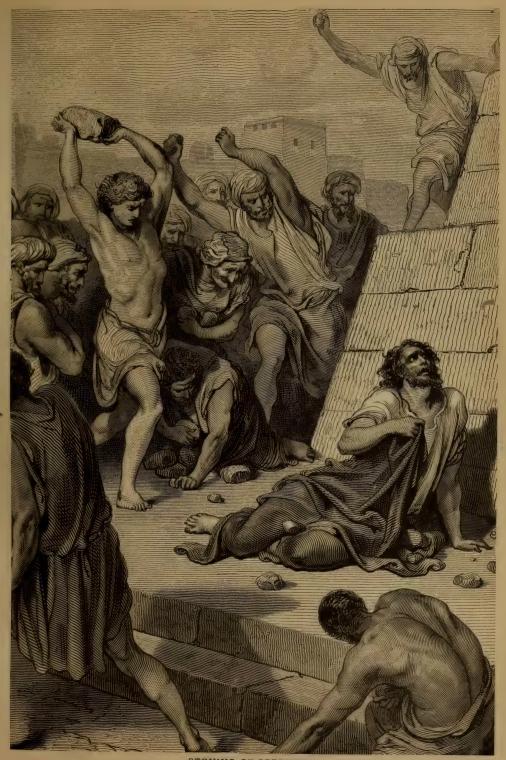
Or what is 'the place of my rest?

Did not my hand make all these 50 things?

Ye stiffnecked and uncircum-51 cised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which 52 of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who 53 received the law <sup>2</sup>as it was ordained by angels, and kept it not.

Now when they heard these 54 things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of 55 the Holy Ghost, looked up sted-fastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and 56 said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But 57 they cried out with a loud voice,

Gr. Jesus. Or, as the ordinance of angels Gr. unto ordinances of angels.



STONING OF STEPHEN.



and stopped their ears, and rushed 58 upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. 59 And they stoned Stephen, calling upon the Lord, and saying, Lord 60 Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he 8 had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men buried Stephen, and made great lamentation over 3 him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many

of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy 8 in that city.

But there was a certain man, 9 Simon by name, which beforetime in the city used sorcery, and amazed the 2people of Samaria, giving out that himself was some great one: to whom 10 they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave 11 heed to him, because that of long time he had amazed them with his sorceries. But when 12 they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Si-13 mon also himself believed: and being baptized, he continued with Philip; and beholding signs and great 3miracles wrought, he was amazed.

Now when the apostles which 14 were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were 15 come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen 16

<sup>&</sup>lt;sup>1</sup>Or, For many of those which had unclean spirits that cried with a loud voice came forth <sup>2</sup>Gr. nation. <sup>3</sup>Gr. powers.

upon none of them: only they had been baptized into the name of 17 the Lord Jesus. Then laid they their hands on them, and they re-18 ceived the Holy Ghost. Now when Simon saw that through the laying on of the apostles' hands the 'Holy Ghost was given, 19 he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he 20 may receive the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of 21 God with money. Thou hast neither part nor lot in this 2matter: for thy heart is not right be-22 fore God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. 23 For I see that thou 3art in the gall of bitterness and in the bond 24 of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon

25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

me.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go 4toward the south unto the way

that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and be- 27 hold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting 28 in his chariot, and was reading the prophet Isaiah. And the Spirit 29 said unto Philip, Go near, and join thyself to this chariot. And 30 Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How 31 can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now 32 the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;

And as a lamb before his shearer is dumb.

So he openeth not his mouth: In his humiliation his judge-33 ment was taken away:

His generation who shall declare?

For his life is taken from the earth.

And the eunuch answered Philip, 34 and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And 35

<sup>&</sup>lt;sup>1</sup>Some ancient authorities omit Holy. gall root) of bitterness and a bond of iniquity.

<sup>&</sup>lt;sup>2</sup>Gr. word. <sup>3</sup>Or, wilt become gall (or, a <sup>4</sup>Or, at noon

Philip opened his mouth, and beginning from this scripture, 36 preached unto him Jesus. as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to 38 be baptized? And he commanded the chariot to stand still: and they both went down into the water. both Philip and the eunuch; and 39 he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way 40 rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto 2 the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them 3 bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about 4 him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, 5 why persecutest thou me? And he said, Who art thou, Lord? And

he said, I am Jesus whom thou persecutest: but rise, and enter 6 into the city, and it shall be told thee what thou must do. And the 7 men that journeyed with him stood speechless, hearing the 2 voice, but beholding no man. And Saul arose from the earth; 8 and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three 9 days without sight, and did neither eat nor drink.

Now there was a certain disci-10 ple at Damascus, named Ananias: and the Lord said unto him in a vision. Ananias. And he said. Behold, I am here, Lord. And the 11 Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man 12 named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ana-13 nias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority 14 from the chief priests to bind all that call upon thy name. But the 15 Lord said unto him, Go thy way: for he is a 3chosen vessel unto me, to bear my name before the Gen-

<sup>&</sup>lt;sup>1</sup>Some ancient authorities insert, wholly or in part, ver. 37 And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. <sup>2</sup>Or, sound <sup>3</sup>Gr. vessel of election.

tiles and kings, and the children 16 of Israel: for I will shew him how many things he must suffer for 17 my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord. even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled 18 with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was bap-19 tized; and he took food and was strengthened.

And he was certain days with the disciples which were at Da-20 mascus. And straightway in the synagogues he proclaimed Jesus, 21 that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent. that he might bring them bound 22 before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel to-24 gether to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by 25 night, and let him down through the wall, lowering him in a basket.

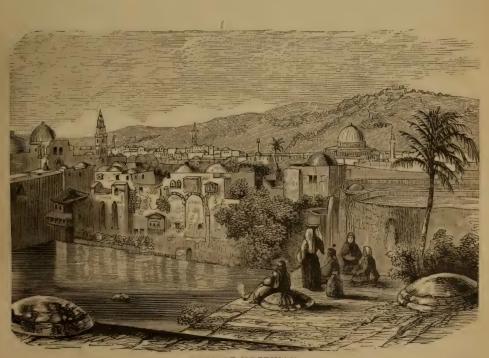
And when he was come to Je-26 rusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But 27 Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he 28 was with them going in and going out at Jerusalem, preaching boldly 29 in the name of the Lord: and he spake and disputed against the <sup>1</sup>Grecian Jews; but they went about to kill him. And when the 30 brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

So the church throughout all 31 Judæa and Galilee and Samaria had peace, being <sup>2</sup>edified; and, walking <sup>3</sup>in the fear of the Lord and <sup>3</sup>in the comfort of the Holy Ghost, was multiplied.

And it came to pass, as Peter 32 went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he 33 found a certain man named Æneas, which had kept his bed eight years; for he was palsied.



JERUSALEM, FROM THE NORTH-EAST.



POOL OF HEZEKIAH.



34 And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straight-35 way he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a cer-36 tain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she 37 did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper 38 chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. 39 And Peter arose and went with them. And when he was come. they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with 40 them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she 41 saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

all Joppa: and many believed on the Lord. And it came to pass, 43 that he abode many days in Joppa with one Simon a tanner.

Now there was a certain man in 10 Cæsarea, Cornelius by name, a centurion of the band called the Italian 2band, a devout man, and one 2 that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision openly, as it 3 were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes 4 upon him, and being affrighted; said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now 5 send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tan-6 ner, whose house is by the sea side. And when the angel that 7 spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things 8 unto them, he sent them to Joppa.

Now on the morrow, as they 9 were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became 10 hungry, and desired to eat: but

42 And it became known throughout

while they made ready, he fell 11 into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four cor-12 ners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth 13 and fowls of the heaven. And there came a voice to him, Rise, 14 Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is 15 common and unclean. And a voice came unto him again the second time, What God hath cleansed, 16 make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before 18 the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. 19 And while Peter thought on the vision, the Spirit said unto him, 20 Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for 21 I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ve are come? And they said, Cor-22 nelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he 23 called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the 24 morrow 1they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that 25 Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised 26 him up, saying, Stand up; I myself also am a man. And as he 27 talked with him, he went in, and findeth many come together: and 28 he said unto them, Ye yourselves know 2how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came 29 without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And 30 Cornelius said, Four days ago, until this hour, I was keeping the ninth

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read he.

<sup>&</sup>lt;sup>2</sup>Or, how unlawful it is for a man &c.

hour of prayer in my house; and behold, a man stood before me in 31 bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance 32 in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a 33 tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. 34 And Peter opened his mouth, and said.

Of a truth I perceive that God 35 is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is 36 acceptable to him. 1The word which he sent unto the children of Israel, preaching 2good tidings of peace by Jesus Christ (he is 37 Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; 38 even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: 39 for God was with him. And we are witnesses of all things which

he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the 40 third day, and gave him to be made manifest, not to all the 41 people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto 42 the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the 43 prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these 44 words, the Holy Ghost fell on all them which heard the word. And 45 they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with 46 tongues, and magnify God. Then answered Peter, Can any man 47 forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them 48 to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the breth- 11

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read He sent the word unto.

<sup>&</sup>lt;sup>2</sup> Or, the gospel.

ren that were in Judæa heard that the Gentiles also had received 2 the word of God. And when Peter was come up to Jerusalem, they that were of the circumcis-3 ion contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter began, and expounded the matter unto them in order, 5 saying, I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: 6 upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven. 7 And I heard also a voice saying unto me, Rise, Peter; kill and 8 eat. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. 9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou com-10 mon. And this was done thrice: and all were drawn up again into And behold, forthwith 11 heaven. three men stood before the house in which we were, having been sent 12 from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house; and he told us how he had 13 seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto 14 thee words, whereby thou shalt be saved, thou and all thy house. And as I began to speak, the 15 Holy Ghost fell on them, even as on us at the beginning. And I re- 16 membered the word of the Lord. how that he said. John indeed baptized with water; but ye shall be baptized 'with the Holy Ghost. If then God gave unto them the 17 like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when 18 they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

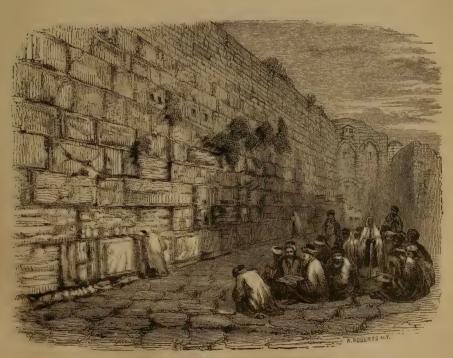
They therefore that were scat-19 tered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But 20 there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the <sup>2</sup>Greeks also, preaching the Lord Jesus. And the hand of <sup>21</sup> the Lord was with them: and a great number that believed turned



STREET IN JERUSALEM.



WALL OF JERUSALEM.



JEWS' WAILING PLACE, JERUSALEM.



22 unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barna-23 bas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, 1that with purpose of heart they would cleave 24 unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was 25 added unto the Lord. And he went forth to Tarsus to seek for 26 Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together 2with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem 28 unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all 3the world: which came to pass in the days of Claudius. 29 And the disciples, every man according to his ability, determined to send 4relief unto the brethren that 30 dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

Now about that time Herod the

12

king put forth his hands to afflict certain of the church. killed James the brother of John with the sword. And when he a saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he 4 had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the 5 prison: but prayer was made earnestly of the church unto God for him. And when Herod was 6 about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And be-7 hold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell And the 8 off from his hands. angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, 9 and followed; and he wist not that it was true which was done <sup>5</sup>by the angel, but thought he saw And when they were 10 a vision.

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read that they would cleave unto the purpose of their heart in the Lord. <sup>2</sup> Gr. in. <sup>3</sup> Gr. the inhabited earth. <sup>4</sup> Gr. for ministry. 5 Or, through

past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the 12 people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. 13 And when he knocked at the door of the gate, a maid came to an-14 swer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before 15 the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. 16 But Peter continued knocking: and when they had opened, they saw 17 him, and were amazed. beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the And he said, Tell these prison.

things unto James, and to the brethren. And he departed, and went to another place. Now as 18 soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when 19 Herod had sought for him, and found him not, he examined the guards, and commanded that they should be 'put to death. And he went down from Judæa to Cæsarea, and tarried there.

Now he was highly displeased 20 with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. And upon a set day 21 Herod arrayed himself in royal apparel, and sat on the 2throne, and made an oration unto them. And the people shouted, saying, 22 The voice of a god, and not of a man. And immediately an angel 23 of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

But the word of God grew and 24 multiplied.

And Barnabas and Saul re-25 Jerusalem, when turned <sup>3</sup>from they had fulfilled their ministration, taking with them John whose surname was Mark.

<sup>1</sup> Gr. led away to death. to Jerusalem.

<sup>&</sup>lt;sup>2</sup> Or, judgement-seat

<sup>&</sup>lt;sup>3</sup> Many ancient authorities read

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the And as they 2 tetrarch, and Saul. ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called Then, when they had 3 them. fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed 5 to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also 6 John as their attendant. when they had gone through the whole island unto Paphos, they found a certain 1sorcerer, a false prophet, a Jew, whose name was 7 Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the 1sorcerer (for so is his name by interpretation) with-

stood them, seeking to turn aside 9 the proconsul from the faith. But Saul, who is also *called* Paul, filled with the Holy Ghost, fastened his eyes on him, and said, O full of 10 all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand 11 of the Lord is upon thee, and thou shalt be blind, not seeing the sun 2 for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then 12 the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now Paul and his company set 13 sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing 14 through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the read- 15 ing of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul 16 stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken. The God of this 17 people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the 18

time of forty years 'suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and 20 fifty years: and after these things he gave them judges until Samuel 21 the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, 22 for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my 2will. 23 Of this man's seed hath God according to promise brought unto 24 Israel a Saviour, Jesus; when John had first preached 3before his coming the baptism of repentance to all the people of Israel. 25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not 26 worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation 27 sent forth. For they that dwell in Jerusalem, and their rulers, be-

cause they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though 28 they found no cause of death in him, yet asked they of Pilate that he should be slain. And when 29 they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised 30 him from the dead: and he was 31 seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And 32 we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the 33 same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as con-34 cerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also 35 in another psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had 36 in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read bare he them as a nursing-father in the wilderness. See Deut. i. 31. <sup>2</sup> Gr. wills. <sup>3</sup> Gr. before the face of his entering in. <sup>4</sup> Or, served his own generation by the counsel of God, fell on sleep Or, served his own generation, fell on sleep by the counsel of God

37 saw corruption: but he whom God raised up saw no corruption.

38 Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission

39 of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of

40 Moses. Beware therefore, lest that come upon you, which is spoken in the prophets;

Behold, ye despisers, and wonder, and 'perish;

For I work a work in your days,

A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next sabbath.

43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of <sup>2</sup>God.

45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and

46 \*ablasphemed. And Paul and Barnabas spake out boldly, and said,
It was necessary that the word of

God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the 47 Lord commanded us, saying,

I have set thee for a light of the Gentiles.

That thou shouldest be for salvation unto the uttermost part of the earth.

And as the Gentiles heard this, 48 they were glad, and glorified the word of 2God: and as many as were ordained to eternal life believed. And the word of the 49 Lord was spread abroad throughout all the region. But the Jews 50 urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook 51 off the dust of their feet against them, and came unto Iconium. And the disciples were filled with 52 joy and with the Holy Ghost.

And it came to pass in Iconium, 14 that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were 2 disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried 3

there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their 4 hands. But the multitude of the city was divided; and part held with the Jews, and part with the 5 apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, 6 and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: 7 and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, 9 who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be 1made 10 whole, said with a loud voice, Stand upright on thy feet. 11 he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to 12 us in the likeness of men. And they called Barnabas, 2Jupiter; and Paul, <sup>3</sup>Mercury, because he 13 was the chief speaker. And the priest of 2Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would

have done sacrifice with the mul-But when the apostles, 14 titudes. Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why 15 do ye these things? We also are men of like \*passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone 16 by suffered all the nations to walk in their own ways. And yet he 17 left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these 18 sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither 19 from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples 20 stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. And when 21 they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

THE MOB ASSAULTING ST. PAUL AT LYSTRA.



22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the 23 kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had be-24 lieved. And they passed through Pisidia, and came to Pamphylia. 25 And when they had spoken the word in Perga, they went down 26 to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had 27 fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door 28 of faith unto the Gentiles. they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, saying, Except ye be circumcised after the custom of Moses, 2 ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way

by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when 4 they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But 5 there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders 6 were gathered together to consider of this matter. And when there 7 had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that 'a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, 8 which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction 9 between us and them, cleansing their hearts by faith. Now there- 10 fore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be 11 saved through the grace of the Lord Jesus, in like manner as they.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by 13 them. And after they had held their peace, James answered, saying,

Brethren, hearken unto me:

14 Symeon hath rehearsed how first
God did visit the Gentiles, to take
out of them a people for his name.

15 And to this agree the words of
the prophets; as it is written,

After these things I will return,
And I will build again the
tabernacle of David, which is
fallen;

And I will build again the ruins thereof,

And I will set it up:

17 That the residue of men may seek after the Lord,

And all the Gentiles, upon whom my name is called,

18 Saith the Lord, 'who maketh these things known from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; 20 but that we 2write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, 21 and from blood. For Moses from generations of old hath in every

city them that preach him, being read in the synagogues every sabbath.

Then it seemed good to the 22 apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren: and they 23 wrote thus by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as 24 we have heard that certain 3which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto 25 us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have 26 hazarded their lives for the name of our Lord Jesus Christ. We 27 have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good 28 to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that 29 ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from forni-

<sup>&</sup>lt;sup>1</sup> Or, who doeth these things which were known authorities omit which went out.

<sup>&</sup>lt;sup>2</sup> Or, enjoin them

cation; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the 31 epistle. And when they had read it, they rejoiced for the 'consola-32 tion. And Judas and Silas, being themselves also prophets, 'exhorted the brethren with many 33 words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth.'
35 But Paul and Barnabas tarried in

Antioch, teaching and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how 37 they fare. And Barnabas was minded to take with them John 38 also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and

went not with them to the work.

39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed

away unto Cyprus; but Paul 40 chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went 41 through Syria and Cilicia, confirming the churches.

And he came also to Derbe and 16 to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed: but his father was a Greek. The same was well re-2 ported of by the brethren that were at Lystra and Iconium. Him 3 would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And 4 as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So 5 the churches were strengthened in the faith, and increased in number daily.

And they went through the re-6 gion of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over 7 against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and pass-8 ing by Mysia, they came down to Troas. And a vision appeared to 9

<sup>&</sup>lt;sup>1</sup> Or, exhortation <sup>2</sup> Or, comforted <sup>3</sup> Some ancient authorities insert, with variations, ver. 34 But it seemed good unto Silas to abide there.

Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day fol-12 lowing to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which 14 were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which 15 were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we were going to the place of prayer, that

a certain maid having ¹a spirit of divination met us, which brought her masters much gain by sooth-saying. The same following after 17 Paul and us cried out, saying, These men are ²servants of the Most High God, which proclaim unto you ³the way of salvation. And this she did for many days. 18 But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw that 19 the hope of their gain was 4gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and 20 when they had brought them unto the 5magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth 21 customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose 22 up together against them: and the 5magistrates rent their garments off them, and commanded to beat them with rods. And 23 when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received 24 such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about 25

<sup>&</sup>lt;sup>1</sup>Gr. a spirit, a Python.

<sup>&</sup>lt;sup>2</sup> Gr. bondservants.

<sup>&</sup>lt;sup>3</sup>Or, a way <sup>4</sup>Gr. come out.

<sup>6</sup> Gr. prætors.

midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listen-26 ing to them; and suddenly there was a great earthquake, so that the foundations of the prisonhouse were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had es-28 caped. But Paul cried with a loud voice, saying, Do thyself no 29 harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell 30 down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be 32 saved, thou and thy house. And they spake the word of 'the Lord unto him, with all that were in 33 his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, imme-34 diately. And he brought them up into his house, and set 2meat before them, and rejoiced greatly, with all his horse, shaving believed in God.

35 But when it was day, the 4mag-

istrates sent the 5 serjeants, saying, Let those men go. And the jailor 36 reported the words to Paul, saying, The 4magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul 37 said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the <sup>5</sup>serjeants 38 reported these words unto the 4magistrates: and they feared, when they heard that they were Romans; and they came and be-39 sought them; and when they had brought them out, they asked them to go away from the city. And 40 they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Now when they had passed 17 through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and <sup>2</sup> Paul, as his custom was, went in unto them, and for three <sup>7</sup>sabbath days reasoned with them from the scriptures, opening and alleging, <sup>3</sup> that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read God. <sup>2</sup> Gr. a table. <sup>3</sup> Or, having believed God. <sup>4</sup>Gr. prætors. <sup>5</sup> Gr. lictors. <sup>6</sup> Or, exhorted <sup>7</sup> Or, weeks

4 Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of 5 the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring 6 them forth to the people. when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned 1the world upside down are come hither 7 also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there s is another king, one Jesus. And they troubled the multitude and the rulers of the city, when they 9 heard these things. And when they had taken security from Jason and the rest, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the syna-

11 gogue of the Jews. Now these

were more noble than those in

Thessalonica, in that they re-

ceived the word with all readiness of mind, examining the scriptures

daily, whether these things were Many of them therefore be-

lieved; also of the Greek women

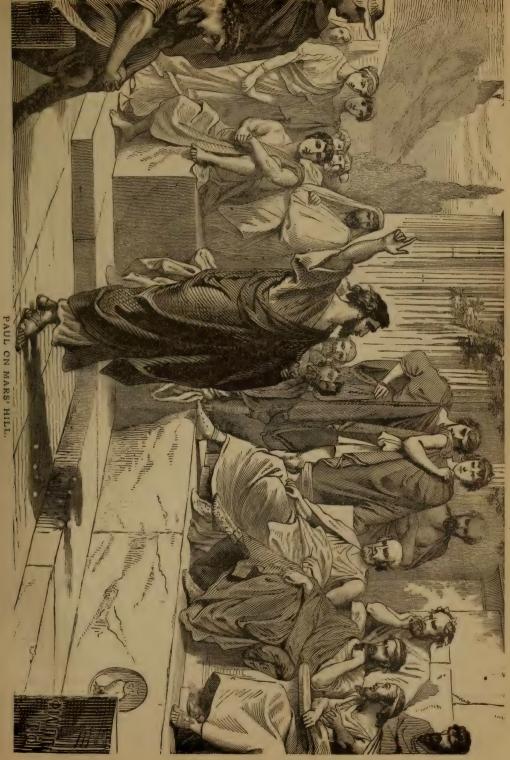
of honourable estate, and of men. But when the Jews 13 not a few. of Thessalonica had knowledge that the word of God was proclaimed of Paul at Bercea also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the 14 brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But 15 they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them 16 at Athens, his spirit was provoked within him, as he beheld the city full of idols. Só he reasoned in 17 the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain 18 also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange 2gods: because he preached Jesus and the resurrection. And 19 they took hold of him, and brought him 3unto 4the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain 20 strange things to our ears: we

12 80.

<sup>1</sup> Gr. the inhabited earth.

<sup>2</sup> Gr. demons.





would know therefore what these
21 things mean. (Now all the Athenians and the strangers sojourning
there 'spent their time in nothing
else, but either to tell or to hear
22 some new thing.) And Paul stood
in the midst of the Areopagus,
and said,

Ye men of Athens, in all things I perceive that ye are somewhat 23 2 superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 3TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I 24 forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in 4tem-25 ples made with hands; neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all life, 26 and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the 27 bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far 28 from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are

also his offspring. Being then 29 the offspring of God, we ought not to think that 5the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance 30 therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath ap-31 pointed a day, in the which he will judge 7the world in righteousness 8by 9the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of the 32 resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from 33 among them. But certain men 34 clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he departed 18 from Athens, and came to Corinth. And he found a certain Jew 2 named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because 3 he was of the same trade, he abode

<sup>&</sup>lt;sup>1</sup> Or, had leisure for nothing else <sup>2</sup> Or, religious <sup>3</sup> Or, TO THE UNKNOWN GOD.

<sup>4</sup> Or, sanctuaries <sup>5</sup> Or, that which is divine— <sup>6</sup> Some ancient authorities read declareth to men. Gr. the inhabited earth. <sup>8</sup> Gr. in. <sup>9</sup> Or, a man

with them, and they wrought; for by their trade they were tent-4 makers. And he reasoned in the synagogue every sabbath, and <sup>1</sup>persuaded Jews and Greeks.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus 6 was the Christ. And when they opposed themselves, and 2blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I 7 will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to 8 the synagogue. And Crispus, the ruler of the synagogue, 3believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not 10 thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much peo-11 ple in this city. And he dwelt there a year and six months, teaching the word of God among them.

of Achaia, the Jews with one accord rose up against Paul, and

brought him before the judgement-seat, saying, This man per- 13 suadeth men to worship God contrary to the law. But when Paul 14 was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if they are ques- 15 tions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. And he 16 drave them from the judgement-And they all laid hold on 17 Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

And Paul, having tarried after 18 this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow. And they came to Ephesus, and 19 he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And 20 when they asked him to abide a longer time, he consented not; but taking his leave of them, and 21 saying, I will return again unto you, if God will, he set sail from Ephesus. And when he had landed 22 at Cæsarea, he went up and saluted the church, and went down to

23 Antioch. And having spent some time there, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by race, 1a learned man, came to Ephesus; and he was mighty in the scrip-25 tures. This man had been 2instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing 26 only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more 27 carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he <sup>3</sup>helped them much which had 28 believed through grace: for he powerfully confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the

Christ. 19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and 2 found certain disciples: and he said unto them, Did ye receive

the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether 5the Holy Ghost was given. And he said, Into what 3 then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized 4 with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard 5 this, they were baptized into the name of the Lord Jesus. And 8 when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And 7 they were in all about twelve men.

And he entered into the syna-8 gogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened 9 and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this 10 continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought special 6mir- 11

Gr. powers.

<sup>&</sup>lt;sup>1</sup>Or, an eloquent man <sup>2</sup>Gr. taught by word of mouth. grace them which had believed

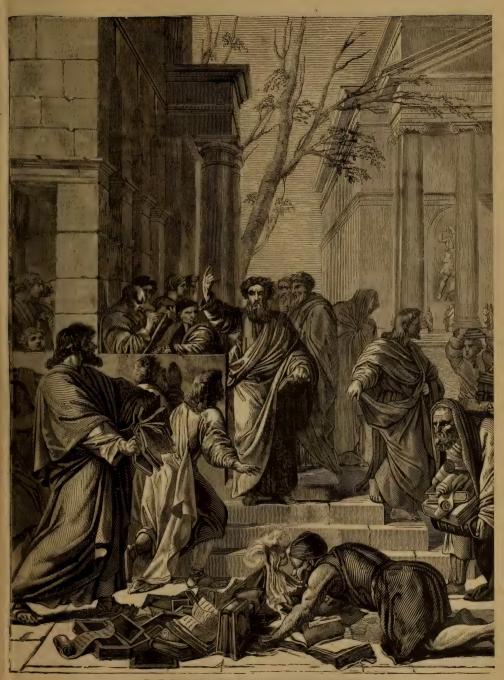
<sup>&</sup>lt;sup>3</sup>Or, helped much through 5 Or, there is a Holy Ghost

<sup>4</sup>Or, shewing publicly

12 acles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil 13 spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom 14 Paul preacheth. And there were seven sons of one Sceva, a Jew. a chief priest, which did this. 15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are 16 ve? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked 17 and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was 18 magnified. Many also of them that had believed came, confessing, and declaring their deeds. 19 And not a few of them that practised 2curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of 20 silver. So mightily grew the word of the Lord and prevailed.

Now after these things were 21 ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And 22 having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose 23 no small stir concerning the Way. For a certain man named Deme- 24 trius, a silversmith, which made silver shrines of 3Diana, brought no little business unto the craftsmen; whom he gathered together, 25 with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, 26 that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there 27 danger that this our trade come into disrepute; but also that the temple of the great goddess 3Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and 4the world worshippeth. And 28 when they heard this, they were filled with wrath, and cried out, saying, Great is Diana of the Ephe-And the city was filled 29 sians.



THE EPHESIANS BURNING THEIR BOOKS.



with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, 30 Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples 31 suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore 33 they were come together. 2And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the 34 people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is 3Diana of the 35 Ephesians. And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great <sup>3</sup>Diana, and of the image which 36 fell down from 'Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and 37 to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. therefore Demetrius, and the craftsmen that are with him, have a matter against any man, 5the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing 39 about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be 40 6accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, 41 he dismissed the assembly.

And after the uproar was ceased, 20 Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he 2 had gone through those parts, and had given them much exhortation, he came into Greece. And 3 when he had spent three months there, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied 4 him 7as far as Asia Sopater of Berea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius Derbe, and Timothy; and of

<sup>&</sup>lt;sup>1</sup>Gr. Asiarchs. <sup>2</sup>Or, And some of the multitude instructed Alexander <sup>3</sup>Gr. Artemis. <sup>4</sup>Or, heaven <sup>5</sup>Or, court days are kept <sup>6</sup>Or, accused of riot concerning this day <sup>7</sup>Many ancient authorities omit as far as Asia.

Asia, Tychicus and Trophimus. 5 But these 'had gone before, and

were waiting for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.

8 And there were many lights in the upper chamber, where we 9 were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, 10 and was taken up dead. And

Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. 11 And when he was gone up, and

had broken the bread, and eaten, and had talked with them a long while, even till break of day, so

12 he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when 14 he met us at Assos, we took him in, and came to Mitylene. And 15 sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had 16 determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to 17 Ephesus, and called to him the <sup>4</sup>elders of the church. And when 18 they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with 19 all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how 20 that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testify-21 ing both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus 5Christ. And now, behold, I go bound in 22 spirit unto Jerusalem, not knowing the things that shall be-

<sup>&</sup>lt;sup>1</sup>Many ancient authorities read came, and were waiting. <sup>2</sup>Or, on foot ancient authorities insert having tarried at Trogyllium. <sup>4</sup>Or, presbyters <sup>5</sup>Many ancient authorities omit Christ.

23 fall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflic-24 tions abide me. But I hold not my life of any account, as dear unto myself, 'so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the 25 grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. 26 Wherefore I testify unto you this day, that I am pure from the 27 blood of all men. For I shrank not from declaring unto you the 28 whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you 2bishops, to feed the church of 3God, which he \*purchased with his own blood. 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples 31 after them. Wherefore watch ve. remembering that by the space

of three years I ceased not to

admonish every one night and

mend you to 5God, and to the

word of his grace, which is able

to build you up, and to give you

32 day with tears. And now I com-

the inheritance among all them that are sanctified. I coveted no 33 man's silver, or gold, or apparel. Ye yourselves know that these 34 hands ministered unto my necessities, and to them that were with me. In all things I gave you an 35 example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

And when he had thus spoken, 36 he kneeled down, and prayed with them all. And they all wept sore, 37 and fell on Paul's neck, and kissed him, sorrowing most of all for the 38 word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to pass that 21 we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: and having 2 found a ship crossing over unto Phœnicia, we went aboard, and set sail. And when we had come in 3 sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. And having found the disciples, 4 we tarried there seven days: and

<sup>&</sup>lt;sup>1</sup> Or, in comparison of accomplishing my course <sup>1</sup> Or, overseers <sup>3</sup> Many ancient authorities read the Lord. <sup>4</sup> Gr. acquired. <sup>5</sup> Some ancient authorities read the Lord.

these said to Paul through the Spirit, that he should not set foot 5 in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the 6 beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them 8 one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. 9 Now this man had four daughters, 10 virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. 11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the 12 Gentiles. And when we heard these things, both we and they of that place besought him not to 13 go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be per-14 suaded, we ceased, saying, The will of the Lord be done.

And after these days we 2took 15 up our baggage, and went up to Jerusalem. And there went with 16 us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Je- 17 rusalem, the brethren received us gladly. And the day following 18 Paul went in with us unto James: and all the elders were present. And when he had saluted them, 19 he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard 20 it, glorified God; and they said unto him, Thou seest, brother, how many 3thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they 21 have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the

22 customs. What is it therefore? they will certainly hear that thou 23 art come. Do therefore this that we say to thee: We have four men which have a vow on them; · 24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keep-25 ing the law. But as touching the Gentiles which have believed, we 'wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled. 26 and from fornication. Then Paul 2took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multizes tude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled

this holy place. For they had 29 before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all 30 the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And 31 as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith 32 he took soldiers and centurions. and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief cap- 33 tain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one 34 thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he 35 came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for 36 the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be 37 brought into the castle, he saith

<sup>&</sup>lt;sup>1</sup>Or, enjoined Many ancient authorities read sent.

<sup>2</sup>Or, took the men the next day, and purifying himself &c.

<sup>3</sup>Or, military tribune Gr. chiliarch: and so throughout this book.

<sup>4</sup>Or, cohort

unto the chief captain, May I say something unto thee? And he 38 said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of 39 the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak 40 unto the people. And when he had given him leave, Paul, standding on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

22 Brethren and fathers, hear ye the defence which I now make unto you.

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters

unto the brethren, and journeved to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I6 made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, 8 Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were 9 with me beheld indeed the light, but they heard not the voice of him that spake to me. And I 10 said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could 11 not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a 12 devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, 13 and standing by me said unto me, Brother Saul, receive thy sight, And in that very hour I 'looked up on him. And he said, The 14 God of our fathers hath appointed thee to know his will, and to see

the Righteous One, and to hear a 15 voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen 16 and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling 17 on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony 19 concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them 21 that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he 23 should live. And as they cried out, and threw off their garments, 24 and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by

scourging, that he might know for what cause they so shouted against And when they had tied 25 him. him up 1with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the cen-26 turion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And 28 the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I They then 29 am a Roman born. which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to 30 know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly 23 on the council, said, Brethren, I have lived before God in all good conscience until this day. And 2 the high priest Ananias commanded them that stood by him

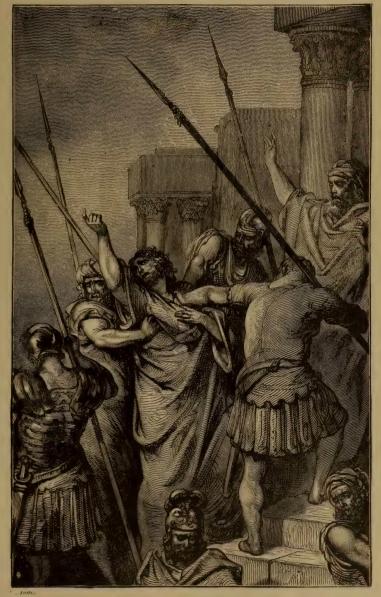
3 to smite him on the mouth. Then said Paul unto him. God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak 6 evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the 8 assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an 10 angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among

them, and bring him into the castle.

And the night following the 11 Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

And when it was day, the Jews 12 banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And 13 they were more than forty which made this conspiracy. And they 14 came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with 15 the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slav him. But Paul's 16 sister's son heard of their lying in wait, 'and he came and entered into the castle, and told Paul. And Paul called unto him one of 17 the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and 18 brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee,

¹Or, having come in upon them, and he entered &c.



ST. PAUL RESCUED.



who hath something to say to 19 thee. And the chief captain took him by the hand, and going aside asked him privately, What is that 20 thou hast to tell me? And he said. The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concern-21 ing him. Do not thou therefore vield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise 22 from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast 23 signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the 24 night: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto 25 Felix the governor. And he wrote a letter after this form:

Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be

slain of them. when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to 28 know the cause wherefore they accused him, 'I brought him down unto their council: whom I found 29 to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was 30 shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.2

So the soldiers, as it was com-31 manded them, took Paul, and brought him by night to Antipatris. But on the morrow they 32 left the horsemen to go with him, and returned to the castle: and 33 they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read 34 it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear 35 thy cause, said he, when thine accusers also are come; and he commanded him to be kept in Herod's <sup>3</sup>palace.

And after five days the high 24 priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed

<sup>&</sup>lt;sup>1</sup> Some ancient authorities omit *I brought him down unto their council.* cient authorities add *Farewell.* <sup>3</sup> Gr. *Prætorium.* 

2 the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this 3 nation, we accept it in all ways and in all places, most excellent Felix, 4 with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of 5 thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout 1the world, and a ringleader of the sect of the Naza-6 renes: who moreover assayed to profane the temple: on whom also 8 we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse 9 him. And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered.

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully 11 make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem:

and neither in the temple did they 12 find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Nei- 13 ther can they prove to thee the things whereof they now accuse me. But this I confess unto thee, 14 that after the Way which they call <sup>3</sup>a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having 15 hope toward God, which these also themselves 4look for, that there shall be a resurrection both of the just and unjust. Herein do I also 16 exercise myself to have a conscience void of offence toward God and men alway. Now after 5many 17 years I came to bring alms to my nation, and offerings: 6 amidst 18 which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—who ought 19 to have been here before thee, and to make accusation, if they had aught against me. Or else let 20 these men themselves say what wrong-doing they found, when I stood before the council, except it 21 be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

<sup>&</sup>lt;sup>1</sup> Gr. the inhabited earth. judged him according to our law. 4 Or, accept <sup>3</sup> Or, heresy

<sup>&</sup>lt;sup>2</sup>Some ancient authorities insert and we would have 7 But the chief captain Lysias came, and with great violence took him away out of our hands, 8 commanding his accusers to come before thee. <sup>5</sup> Or, some <sup>6</sup>Or, in presenting which

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith 25 in Christ Jesus. And as he reasoned of righteousness, and 2temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, 27 and communed with him. when two years were fulfilled. Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

Festus therefore, <sup>3</sup>having come into the province, after three days went up to Jerusalem from Cæs<sup>2</sup> area. And the chief priests and the principal men of the Jews informed him against Paul; and <sup>3</sup> they be sought him, asking favour against him, that he would send for

him to Jerusalem; laying wait to kill him on the way. Howbeit 4 Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. Let them 5 therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among 6 them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. And 7 when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his s defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desir-9 ing to gain favour with the Jews. answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am stand- 10 ing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If 11 then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if

<sup>1</sup> Gr. his own wife.

<sup>&</sup>lt;sup>2</sup>Or, self-control

<sup>&</sup>lt;sup>3</sup> Or, having entered upon his province

none of those things is true, whereof these accuse me, no man can 'give me up unto them. I 12 appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar

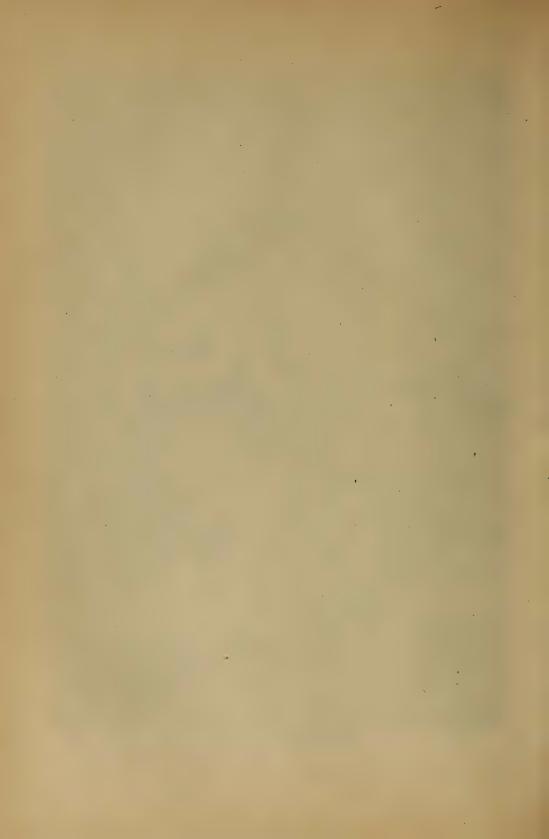
shalt thou go. Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, 2and And as they 14 saluted Festus. tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man 15 left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking 16 for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. 17 When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded 18 the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; 19 but had certain questions against him of their own 3religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And 20 I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had ap-21 pealed to be kept for the decision of 4the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said 22 unto Festus, I also 5could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa 23 was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, King Agrippa, 24 and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed 25 nothing worthy of death: and as he himself appealed to 4the emperor I determined to send him. Of whom I have no certain thing 26 to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after ex-

<sup>&</sup>lt;sup>1</sup>Gr. grant me by favour: and so in ver. 16. <sup>2</sup>Or, having saluted <sup>3</sup>Or, superstition <sup>4</sup>Gr. the Augustus. <sup>5</sup>Or, was wishing



THE DAMSEL AT PHILIPPI.



amination had, I may have some-27 what to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

26 And Agrippa said unto Paul, Thou art permitted to speak for Then Paul stretched thyself. forth his hand, and made his defence:

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am 3 accused by the Jews: 1 especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the 5 Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a 6 Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our 7 fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! 8 Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that 9 I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in 10 Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing 11 them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. <sup>2</sup>Whereupon as I journeyed to 12 Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the 13 way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when 14 we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against 3the goad. And I said, Who art thou, 15 And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy 16 feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things 4wherein thou hast seen me, and of the things wherein I will

<sup>&</sup>lt;sup>3</sup> Gr. goads. <sup>1</sup>Or, because thou art especially expert <sup>2</sup>Or, On which errand 4 Many ancient authorities read which thou hast seen.

17 appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, 18 to open their eyes, 'that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by 19 faith in me. Wherefore, O king Agrippa, I was not disobedient 20 unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of 21 <sup>2</sup>repentance. For this cause the Jews seized me in the temple, and 22 assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should 23 come; 3how that the Christ 4must suffer, and show that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus;

but speak forth words of truth and soberness. For the king knoweth 26 of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrip- 27 pa, believest thou the prophets? I know that thou believest. And 28 Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And 29 Paul said, I would to God, that whether with little or with much. not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the 30 governor, and Bernice, and they that sat with them: and when they 31 had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto 32 Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

And when it was determined 27 that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan <sup>5</sup>band. And embarking in a ship of Adra-2 myttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being

<sup>&</sup>lt;sup>1</sup> Or, to turn them <sup>2</sup> Or, their repentance ject to suffering <sup>5</sup> Or, cohort

3 with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and 4 refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the 5 winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing for 7 Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not 2 further suffering us, we sailed under the lee of Crete, over s against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the

city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, 10 and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also 11 of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken 12 by Paul. And because the haven

was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking 3northeast and south-east. And when 13 the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time 14 there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was 15 caught, and could not face the wind, we gave way to it, and were driven. And running under the 16 lee of a small island called 4Cauda, we were able, with difficulty, to secure the boat: and when they 17 had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as 18 we laboured exceedingly with the storm, the next day they began to throw the freight overboard; and 19 the third day they cast out with their own hands the 5tackling of the ship. And when neither sun 20 nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. And 21 when they had been long without

<sup>&</sup>lt;sup>1</sup>Gr. receive attention. <sup>2</sup>Or, suffering us to get there <sup>3</sup>Gr. down the south-west wind and down the north-west wind. <sup>4</sup>Many ancient authorities read Clauda. <sup>5</sup>Or, furniture

food, then Paul stood forth in the midst of them, and said, Sirs, ve should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and 22 loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only 23 of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, 24 saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that 25 sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight, the sailors surmised that they were drawing near to 28 some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and 'wished for the 30 day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though

they would lay out anchors from the foreship, Paul said to the 31 centurion and to the soldiers. Except these abide in the ship, ye cannot be saved. Then the 32 soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming 33 on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I be-34 seech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when 35 he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were 36 they all of good cheer, and themselves also took food. And we 37 were in all in the ship 2two hundred threescore and sixteen souls. And when they had eaten enough, 38 they lightened the ship, throwing out the wheat into the sea. And so when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could 3drive the ship upon it. And casting off the anchors, they 40 left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the

<sup>&</sup>lt;sup>1</sup> Or, prayed <sup>2</sup> Some ancient authorities read about threescore and sixteen souls. <sup>3</sup> Some ancient authorities read bring the ship safe to shore.

foresail to the wind, they made 41 for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the 42 waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, 43 and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: 44 and the rest, some on planks, and some on other things from

the ship. And so it came to

pass, that they all escaped safe

to the land.

28 And when we were escaped, then we knew that the island was 2 called <sup>1</sup>Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. 3 But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out 2by reason of the heat, and fastened on his 4 hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped

from the sea, yet Justice hath not suffered to live. Howbeit he 5 shook off the beast into the fire, and took no harm. But they 6 expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of 7 that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that s the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, 9 the rest also which had diseases in the island came, and were cured: who also honoured us with 10 many honours; and when we sailed, they put on board such things as we needed.

And after three months we set 11 sail in a ship of Alexandria, which had wintered in the island, whose sign was <sup>3</sup>The Twin Brothers. And 12 touching at Syracuse, we tarried there three days. And from thence 13 we <sup>4</sup>made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read Melitene.

<sup>&</sup>lt;sup>2</sup>Or, from the heat

<sup>&</sup>lt;sup>3</sup> Gr. Dioscuri.

Some ancient authorities read cast loose.

second day we came to Puteoli:

14 where we found brethren, and were intreated to tarry with them seven days: and so we came to

15 Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked

And when we entered into Rome, 

Paul was suffered to abide by himself with the soldier that guarded him.

God, and took courage.

And it came to pass, that after three days he called together 2those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: 18 who, when they had examined me, desired to set me at liberty, because there was no cause of 19 death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation 20 of. For this cause therefore did I 3intreat you to see and to speak with me: for because of the hope of Israel I am bound with this 21 chain. And they said unto him, We neither received letters from

Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of 22 thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed 23 him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some be-24 lieved the things which were spoken, and some disbelieved. And when they agreed not among 25 themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying, 26

Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed 27 gross,

And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes,

And hear with their ears,

<sup>&</sup>lt;sup>1</sup> Some ancient authorities insert the centurion delivered the prisoners to the captain of the prætorian guard: but.

<sup>2</sup> Or, those that were of the Jews first

<sup>3</sup> Or, call for you, to see and to speak with you

<sup>4</sup> Or, through

And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.<sup>1</sup> And he abode two whole years 30 in his own hired dwelling, and received all that went in unto him, preaching the kingdom of 31 God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

<sup>&</sup>lt;sup>1</sup>Some ancient authorities insert ver. 29 And when he had said these words, the Jews departed, having much disputing among themselves.

## THE EPISTLE OF PAUL THE APOSTLE

TO THE

## ROMANS.

Paul, a <sup>1</sup>servant of Jesus Christ, called to be an apostle, separated 2 unto the gospel of God, which he promised afore 2by his prophets in 3 the holy scriptures, concerning his Son, who was born of the seed of 4 David according to the flesh, who was 3declared to be the Son of God <sup>4</sup>with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our 5 Lord, through whom we received grace and apostleship, unto obedience 5 of faith among all the na-6 tions, for his name's sake: among whom are ye also, called to be 7 Jesus Christ's: to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, <sup>6</sup>that your faith is proclaimed through9 out the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers 10 making request, if by any means

now at length I may be prospered by the will of God to come unto you. For I long to see you, that 11 I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with 12 you may be comforted in you, each of us by the other's faith, both yours and mine. And I would 13 not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor 14 both to Greeks and to Barbarians. both to the wise and to the foolish. So, as much as in me is, I 15 am ready to preach the gospel to you also that are in Rome. I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is re-17 vealed a righteousness of God \*by faith unto faith: as it is written, But the righteous shall live by faith.

For 9the wrath of God is re-18

5 Or, to the

vealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth 19 in unrighteousness; because that which may be known of God is manifest in them; for God mani-20 fested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; 2that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their sense-22 less heart was darkened. fessing themselves to be wise. 23 they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among 25 themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed 3 for ever. Amen.

For this cause God gave them up unto <sup>4</sup>vile passions: for their women changed the natural use

into that which is against nature: and likewise also the men, leaving 27 the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

And even as they 5refused to 28 have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all un- 29 righteousness, wickedness, covetousness, maliciousness: full of envy, murder, strife, deceit, malignity; whisperers, backbiters, 6hate- 30 ful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without 31 understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance 32 of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

Wherefore thou art without ex-2 cuse, O man, whosoever thou art that judgest: for wherein thou judgest <sup>7</sup>another, thou condemnest thyself; for thou that judgest dost practise the same things. <sup>8</sup>And we know that the judge-2 ment of God is according to truth against them that practise such

<sup>&</sup>lt;sup>1</sup> Or, hold the truth <sup>2</sup> Or, so that they are of dishonour. <sup>5</sup> Gr. did not approve. <sup>8</sup> Many ancient authorities read For.

<sup>&</sup>lt;sup>3</sup> Gr. unto the ages. <sup>6</sup> Or, haters of God

<sup>&</sup>lt;sup>4</sup> Gr. passions
<sup>7</sup> Gr. the other.

3 things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape 4 the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee 5 to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of 6 God; who will render to every 7 man according to his works: to them that by patience in well-doing seek for glory and honour and 8 incorruption, eternal life: unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and 9 indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, 10 and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: 11 for there is no respect of persons 12 with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be 13 judged by law; for not the hearers of a law are just before God, but the doers of a law shall be

<sup>2</sup>justified: for when Gentiles 14 which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the 15 work of the law written in their hearts, their conscience bearing witness therewith, and their <sup>3</sup>thoughts one with another accusing or else excusing them; in the 16 day when God <sup>4</sup>shall judge the secrets of men, according to my gospel, by Jesus Christ.

But if thou bearest the name of 17 a Jew, and restest upon 5the law, and gloriest in God, and knowest 18 <sup>6</sup>his will, and <sup>7</sup>approvest the things that are excellent, being instructed out of the law, and art confident 19 that thou thyself art a guide of the blind, a light of them that are in darkness, 8a corrector of the 20 foolish, a teacher of babes, having in the law the form of knowledge and of the truth; thou therefore 21 that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man 22 should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou 9rob temples? thou who gloriest in 5the 23 law, through thy transgression of the law dishonourest thou God? For the name of God is blas-24 phemed among the Gentiles be-

<sup>&</sup>lt;sup>1</sup>Or, righteous <sup>2</sup>Or, accounted righteous <sup>3</sup>Or, reasonings <sup>4</sup>Or, judgeth <sup>5</sup>Or, a law <sup>6</sup>Or, the Will <sup>7</sup>Or, provest the things that differ <sup>8</sup>Or, an instructor

<sup>9</sup> Or, commit sacrilege

cause of you, even as it is written. 25 For dircumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become 26 uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for 27 circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the 28 law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in 29 the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God. What advantage then hath the Jew? or what is the profit of cir-Much every way: 2 cumcision? first of all, that they were intrusted with the oracles of God. 3 For what if some were without faith? shall their want of faith make of none effect the faithful-4 ness of God? 'God forbid: yea, let God be found true, but every

That thou mightest be justified in thy words,

man a liar; as it is written,

And mightest prevail when thou comest into judgement.

But if our unrighteousness com-5 mendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall 6 God judge the world? <sup>2</sup>But if 7 the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? and 8 why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

What then? <sup>8</sup>are we in worse 9 case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is 10 written,

There is none righteous, no, not one;

There is none that understand- 11 eth,

There is none that seeketh after God;

They have all turned aside, 12 they are together become unprofitable;

There is none that doeth good, no, not so much as one:

Their throat is an open sepul- 13 chre;

With their tongues they have used deceit:

The poison of asps is under their lips:

Gr. Be it not so: and so elsewhere.
3 Or, do we excuse ourselves?

<sup>&</sup>lt;sup>2</sup> Many ancient authorities read For.

14 Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood;

Destruction and misery are in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

Now we know that what things 19 soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought 20 under the judgement of God: because by the works of the law shall no flesh be 3justified in his sight: for 4through the law com-21 eth the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the 22 law and the prophets; even the righteousness of God through faith 5in Jesus Christ unto all 6them that believe; for there is 23 no distinction; for all have sinned, and fall short of the glory of God; 24 being justified freely by his grace through the redemption that is in 25 Christ Jesus: whom God 7set forth 8 to be a propitiation, through 9faith, by his blood, to shew his

righteousness, because of the pass-

ing over of the sins done aforetime, in the forbearance of God: for the shewing, I say, of his 26 righteousness at this present season: that he might himself be <sup>10</sup>just, and the <sup>10</sup>justifier of him that 11hath faith 5in Jesus. Where 27 then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. 12We reckon therefore 28 that a man is justified by faith apart from 2the works of the law. Or is God the God of Jews only ? 29 is he not the God of Gentiles also? Yea, of Gentiles also: if so be 30 that God is one, and he shall justify the circumcision by faith, and the uncircumcision 18through faith. Do we then make 14the 31 law of none effect 13through faith? God forbid: nay, we establish 14the law.

What then shall we say <sup>15</sup>that 4 Abraham, our forefather according to the flesh, hath found? For if 2 Abraham was justified ¹by works, he hath whereof to glory; but not toward God. For what saith the 3 scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him 4 that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh 5

15 Some ancient authorities read of Abraham, our forefather according to the flesh?

Gr. out of. <sup>2</sup> Or, works of law <sup>3</sup> Or, accounted righteous <sup>4</sup> Or, through law <sup>5</sup> Or, of <sup>6</sup> Some ancient authorities add and upon all. <sup>7</sup> Or, purposed <sup>8</sup> Or, to be propitiatory <sup>9</sup> Or, faith in his blood <sup>10</sup> See ch. ii. 13, margin. <sup>11</sup> Gr. is of faith. <sup>12</sup> Many ancient authorities read For we reckon. <sup>13</sup> Or, through the faith <sup>14</sup> Or, law

not, but believeth on him that justifieth the ungodly, his faith is 6 reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from 7 works, saying,

Blessed are they whose iniquities are forgiven,

And whose sins are covered.

8 Blessed is the man to whom the Lord will not reckon sin.

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was 10 reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but 11 in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might 12 be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncir-13 cumcision. For not 1through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through

the righteousness of faith. For 14 if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but 15 where there is no law, neither is there transgression. For this 16 cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many 17 nations have I made thee) before him whom he believed, even God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope 18 believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall . thy seed be. And without being 19 weakened in faith he considered his own body 2now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto 20 the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured 21 that, what he had promised, he was able also to perform. Where-22 fore also it was reckoned unto him for righteousness. Now it 23

<sup>1</sup> Or, through law

<sup>&</sup>lt;sup>2</sup> Many ancient authorities omit now.

was not written for his sake alone, that it was reckoned unto him; 24 but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord 25 from the dead, who was delivered up for our trespasses, and was raised for our justification.

Being therefore justified by faith, 2let us have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access 3 by faith into this grace wherein we stand; and 4let us 5rejoice in hope of the glory of God. 3 And not only so, but 6let us also <sup>5</sup>rejoice in our tribulations: knowing that tribulation worketh pa-4 tience; and patience, probation; 5 and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the 'Holy Ghost which was given unto us. 6 For while we were yet weak, in due season Christ died for the un-7 godly. For scarcely for a righteous man will one die: for peradventure for 8the good man some one would 8 even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, 9 Christ died for us. Much more then, being now justified by his blood, shall we be saved from the 10 wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but 11 we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man 12 sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:-for until the law sin was 13 in the world: but sin is not imputed when there is no law. Nevertheless death reigned from 14 Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so 15 also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as 16 through one that sinned, so is the gift: for the judgement came of one unto condemnation, but the free gift came of many trespasses unto "justification. For if, by the 17 trespass of the one, death reigned through the one; much more shall they that receive the abundance

<sup>&</sup>lt;sup>1</sup> Gr. out of.

<sup>2</sup> Some authorities read we have.

<sup>3</sup> Some ancient authorities omit by faith.

<sup>4</sup> Or, we rejoice

<sup>5</sup> Gr. glory.

<sup>6</sup> Or, we also rejoice

<sup>7</sup> Or, Holy

Spirit: and so throughout this book.

<sup>8</sup> Or, that which is good

<sup>9</sup> Gr. in.

<sup>10</sup> Gr. but

also glorying.

<sup>11</sup> Gr. an act of righteousness.

of grace and of the gift of righteousness reign in life through the 18 one, even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification 19 of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the 20 many be made righteous. And 2the law came in beside, that the trespass might abound; but where sin abounded, grace did abound 21 more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that grace 2 may abound? God forbid. We who died to sin, how shall we 3 any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were 4 baptized into his death? were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk 5 in newness of life. For if we have become united with him by the likeness of his death, we

shall be also by the likeness of his resurrection; knowing this, that 6 our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified 7 from sin. But if we died with 8 Christ, we believe that we shall also live with him; knowing that 9 Christ being raised from the dead dieth no more; death no more hath dominion over him. For 10 4the death that he died, he died unto sin 5 once: but 4 the life that he liveth, he liveth unto God. Even so reckon ye also yourselves 11 to be dead unto sin, but alive unto God in Christ Jesus.

Let not sin therefore reign in 12 your mortal body, that ye should obey the lusts thereof: neither 13 present your members unto sin as <sup>6</sup>instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as <sup>6</sup>instruments of righteousness unto God. For sin shall 14 not have dominion over you: for ye are not under law, but under grace.

What then? shall we sin, be-15 cause we are not under law, but under grace? God forbid. Know 16 ye not, that to whom ye present yourselves as 'servants unto obedience, his 'servants ye are whom

<sup>&</sup>lt;sup>1</sup> Some ancient authorities omit of the gift.

likeness . . . with the likeness <sup>4</sup> Or, in that

<sup>†</sup> Gr. bondservants.

<sup>&</sup>lt;sup>2</sup> Or, law <sup>3</sup> Or, united with the <sup>5</sup> Gr. once for all. <sup>6</sup> Or, weapons

ye obey; whether of sin unto death, or of obedience unto right-17 eousness? But thanks be to God. 1that, whereas ye were 2servants of sin, ye became obedient from the heart to that 3 form of teaching whereunto ve were delivered: 18 and being made free from sin, ve became 2 servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness 20 unto sanctification. For when ye were 2servants of sin, ye were free 21 in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those 22 things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the 23 end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that know 4the law), how that the law hath dominion over a man for so long 2 time as he liveth? For the woman that hath a husband is bound by law to the husband while he

liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the 3 husband liveth, she be joined to. another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also 4 were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead. that we might bring forth fruit unto God. For when we were in 5 the flesh, the 5sinful passions. which were through the law, wrought in our members to bring forth fruit unto death. But now 6 we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is 7 the law sin? God forbid. Howbeit, I had not known sin, except through 4the law: for I had not known 5coveting, except the law had said, Thou shalt not 5covet: but sin, finding occasion, wrought 8 in me through the commandment all manner of 6coveting: for apart from 4the law sin is dead. And 9 I was alive apart from 4the law once: but when the commandment

<sup>&</sup>lt;sup>1</sup> Or, that ye were . . . but ye became <sup>5</sup> Gr. passions of sins. <sup>6</sup> Or, lust

<sup>&</sup>lt;sup>2</sup> Gr. bondservants.

10 came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto death: 11 for sin, finding occasion, through the commandment beguiled me, 12 and through it slew me. So that the law is holy, and the commandment holy, and righteous, 13 and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good; -that through the commandment sin might become ex-14 ceeding sinful. For we know that the law is spiritual: but I am 15 carnal, sold under sin. For that which I 'do I know not: for not what I would, that do I practise; 16 but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it 17 is good. So now it is no more I that 'do it, but sin which dwell-18 eth in me. For I know that in me, that is, in my flesh, dwelleth no good thing. for to will is present with me, but to 'do that which 19 is good is not. For the good which I would I do not: but the evil which I would not, that I 20 practise. But if what I would not, that I do, it is no more I that 'do it, but sin which dwelleth 21 in me. I find then 2 the law, that,

to me who would do good, evil is present. For I delight <sup>3</sup>in the law 22 of God after the inward man: but 23 I see a different law in my mem bers, warring against the law of my mind, and bringing me into captivity <sup>4</sup>under the law of sin which is in my members. O 24 wretched man that I am! who shall deliver me out of <sup>5</sup>the body of this death? <sup>6</sup>I thank God 25 through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

There is therefore now no con-8 demnation to them that are in Christ Jesus. For the law of the 2 Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could 3 not do, in that it was weak through the flesh, God, sending his own Son in the likeness of <sup>8</sup>sinful flesh <sup>9</sup>and as an offering for sin, condemned sin in the flesh: that the 10 ordinance of the 4 law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are 5 after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh 6 is death; but the mind of the spirit is life and peace: because 7

<sup>&</sup>lt;sup>1</sup> Gr. work. <sup>2</sup> Or, in regard of the law <sup>3</sup> Gr. with. <sup>4</sup> Gr. in. Many ancient authorities read to. <sup>5</sup> Or, this body of death <sup>6</sup> Many ancient authorities read But thanks be to God. <sup>7</sup> Or, wherein <sup>8</sup> Gr. flesh of sin. <sup>9</sup> Or, and for sin <sup>10</sup> Or, requirement

the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed 8 can it be: and they that are in 9 the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, 10 he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life 11 because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies 1through his Spirit that dwelleth in you. 12 So then, brethren, we are debtors, not to the flesh, to live

13 after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye 2mortify the 3deeds 14 of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For 15 ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit himself beareth witness with our spirit, that we are 17 children of God: and if children,

then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

For I reckon that the sufferings 18 of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expecta- 19 tion of the creation waiteth for the revealing of the sons of God. For the creation was subjected to 20 vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself 21 also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the 22 whole creation groaneth and travaileth in pain 5together until now. And not only so, but ourselves 23 also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we 24 saved: but hope that is seen is not hope: 6 for who 7 hopeth for that which he seeth? But if we 25 hope for that which we see not, then do we with patience wait for it.

And in like manner the Spirit 26 also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings

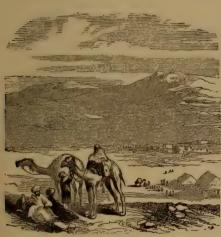
<sup>&</sup>lt;sup>1</sup> Many ancient authorities read because of. <sup>2</sup> Gr. make to die. <sup>3</sup> Gr. doings. <sup>4</sup> Or, in hope; because the creation &c. <sup>5</sup> Or, with us <sup>6</sup> Many ancient authorities read for what a man seeth, why doth he yet hope for? <sup>7</sup> Some ancient authorities read awaiteth.



Mountains of Armenia.



Plain of Esdraelon



The Plain of Jericho.



Damascus, on the Barada.



Gate of Bethlehem.



Bethany.



27 which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, <sup>1</sup>because he maketh intercession for the saints according to the will 28 of God. And we know that to them that love God 2all things work together for good, even to them that are called according to 29 his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn 30 among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he

31 What then shall we say to these things? If God is for us, who is 32 against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay any thing to the charge of God's elect? \*It is God 34 that justifieth; who is he that shall condemn? 4It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also 35 maketh intercession for us. Who shall separate us from the love 5 of Christ? shall tribulation, or anguish, or persecution, or famine,

justified, them he also glorified.

or nakedness, or peril, or sword?
Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

Nay, in all these things we are 37 more than conquerors through him that loved us. For I am persuaded, 38 that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor 39 any other <sup>6</sup>creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I say the truth in Christ, I lie 9 not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and un-2 ceasing pain in my heart. For I 3 could 7wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Is-4 raelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of 5 whom is Christ as concerning the flesh, 8who is over all, God blessed 9 for ever. Amen. But it is not 6 as though the word of God hath

¹ Or, that ² Some ancient authorities read God worketh all things with them for good.
² Or, Shall God that justifieth? ⁴ Or, Shall Christ Jesus that died, . . . us? ⁵ Some ancient authorities read of God. ⁶ Or, creation † Or, pray ˚ Some modern interpreters place a full stop after flesh, and translate, He who is God over all be (is) blessed for ever: or, He who is over all is God, blessed for ever. Others punctuate, flesh, who is over all. God be (is) blessed for ever. ⁰ Gr. unto the ages.

come to nought. For they are not all Israel, which are of Israel: 7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be scalled. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. 9 For this is a word of promise, According to this season will I come, 10 and Sarah shall have a son. not only so: but Rebecca also having conceived by one, even by 11 our father Isaac—for the children being not vet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of 12 works, but of him that calleth, it was said unto her, The elder shall 13 serve the younger. Even as it is written, Jacob I loved, but Esau I hated. What shall we say then?

there unrighteousness with God?

15 God forbid. For he saith to Moses,
I will have mercy on whom I have
mercy, and I will have compassion.

16 on whom I have compassion. So
then it is not of him that willeth,
nor of him that runneth, but of

17 God that hath mercy. For the
scripture saith unto Pharaoh, For
this very purpose did I raise thee
up, that I might shew in thee my
power, and that my name might
be published abroad in all the

earth. So then he hath mercy 18 on whom he will, and whom he will he hardeneth.

Thou wilt say then unto me, 19 Why doth he still find fault? For who withstandeth his will? Nay 20 but, O man, who art thou that repliest against God? the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter 21 a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God. 22 willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: <sup>1</sup>and that he might make known 23 the riches of his glory upon vessels of mercy, which he afore prepared unto glory, even us, whom 24 he also called, not from the Jews only, but also from the Gentiles? As he saith also in Hosea, 25

I will call that my people, which was not my people;

And her beloved, which was not beloved.

And it shall be, that in the 26 place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.

And Isaiah crieth concerning Is-27 rael, If the number of the children of Israel be as the sand of

the sea, it is the remnant that 28 shall be saved: for the Lord will execute his word upon the earth, finishing it and cutting it short. 29 And, as Isaiah hath said before, Except the Lord of Sabaoth

had left us a seed,

We had become as Sodom, and had been made like unto Gomorrah.

What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteous-31 ness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. 32 Wherefore? Because they sought it not by faith, but as it were by They stumbled at the works. 33 stone of stumbling; even as it is written,

> Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on <sup>2</sup>him shall not be put to shame.

10 Brethren, my heart's 3 desire and my supplication to God is for them, 2 that they may be saved. For I bear them witness that they have a zeal for God, but not according 3 to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves 4 to the righteousness of God. For

Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that 5 the man that doeth the righteousness which is of the law shall live thereby. But the righteousness 6 which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall de-7 scend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is 8 nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 4because 9 if thou shalt 5confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man 10 believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture 11 saith, Whosoever believeth him shall not be put to shame. For there is no distinction be-12 tween Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the 13 name of the Lord shall be saved. How then shall they call on him 14 in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a

or, Because, doing it not by faith, but as it were by works, they stumbled Or, it for, good pleasure. Or, that Some ancient authorities read confess the word with <sup>3</sup> Gr. good pleasure. thy mouth, that Jesus is Lord.

preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring 'glad tidings of good things!

16 But they did not all hearken to the <sup>2</sup>glad tidings. For Isaiah saith, Lord, who hath believed 17 our report? So belief cometh of hearing, and hearing by the word 18 of Christ. But I say, Did they

not hear? Yea, verily,

Their sound went out into all the earth,

And their words unto the ends of "the world.

19 But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;

I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

11 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Ben-2 jamin. God did not cast off his people which he foreknew. Or

wot ye not what the scripture saith 4of Elijah? how he pleadeth with God against Israel, Lord, 3 they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life. But what 4 saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time 5 also there is a remnant according to the election of grace. But if 6 it is by grace, it is no more of works: otherwise grace is no more grace. What then? That which 7 Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: according as it is written, 8 God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David 9 saith.

Let their table be made a snare, and a trap,

And a stumblingblock, and a recompense unto them:

Let their eyes be darkened, 10 that they may not see,

And bow thou down their back alway.

I say then, Did they stumble that 11 they might fall? God forbid: but by their <sup>5</sup>fall salvation *is come* unto the Gentiles, for to provoke them

<sup>&</sup>lt;sup>1</sup>Or, a gospel <sup>2</sup>Or, gospel <sup>3</sup>Gr. the inhabited earth. <sup>4</sup>Or, in <sup>5</sup>Or, trespass

12 to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify 14 my ministry: if by any means I may provoke to jealousy them that are my flesh, and may save some 15 of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 And if the firstfruit is holy, so is the lump: and if the root is holy, 17 so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them 'of the root of the fatness of the olive 18 tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the 19 root thee. Thou wilt say then, Branches were broken off, that I 20 might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith.

21 Be not highminded, but fear: for

22 thee. Behold then the goodness

if God spared not the natural

branches, neither will he spare

and severity of God: toward them

that fell, severity; but toward

thee, God's goodness, if thou con-

tinue in his goodness: otherwise thou also shalt be cut off. And 23 they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out 24 of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?

For I would not, brethren, have 25 you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: 26 even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away <sup>2</sup>ungodliness from Jacob:

And this is 3my covenant unto 27 them,

When I shall take away their sins.

As touching the gospel, they are 28 enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For 29 the gifts and the calling of God are 'without repentance. For as 30 ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even 31

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read of the root and of the fatness.

<sup>2</sup> Gr. the covenant from me.

<sup>4</sup> Gr. not repented of.

<sup>&</sup>lt;sup>2</sup> Gr. ungodlinesses.

so have these also now been disobedient, that by the mercy shewn to you they also may now obtain 32 mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, <sup>4</sup>acceptable to God, which is your <sup>5</sup>reasonable <sup>6</sup>service.

2 And be not fashioned according to this <sup>7</sup>world: but be ye transformed by the renewing of your mind, that ye may prove what is <sup>8</sup>the good and <sup>4</sup>acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as

God hath dealt to each man a measure of faith. For even as 4 we have many members in one body, and all the members have not the same office: so we, who 5 are many, are one body in Christ, and severally members one of another. And having gifts differ-6 ing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of 9our faith; or ministry, 7 let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his 8 exhorting: he that giveth, let him do it with 10 liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. 9 Abhor that which is evil; cleave to that which is good. In love 10 of the brethren be tenderly affectioned one to another; in honour preferring one another; in dili-11 gence not slothful; fervent in spirit; serving 11the Lord; rejoic- 12 ing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities 13 of the saints; 13 given to hospitality. Bless them that persecute you; 14 bless, and curse not. Rejoice with 15 them that rejoice; weep with them that weep. Be of the same mind 16 one toward another. Set not your

<sup>&</sup>lt;sup>1</sup> Or, of the riches and the wisdom &c. <sup>2</sup> Or, both of wisdom &c. <sup>3</sup> Gr. unto the ages. <sup>4</sup> Gr. well-pleasing. <sup>5</sup> Or, spiritual <sup>6</sup> Or, worship <sup>7</sup> Or, age <sup>8</sup> Or, the will of God, even the thing which is good and acceptable and perfect <sup>9</sup> Or, the faith <sup>10</sup> Gr. singleness. <sup>11</sup> Some ancient authorities read the opportunity. <sup>12</sup> Gr. pursuing.

mind on high things, but 1condescend to 2things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honourable 18 in the sight of all men. If it be possible, as much as in you lieth, 19 be at peace with all men. Avenge not yourselves, beloved, but give place unto 3wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the 20 Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his 21 head. Be not overcome of evil,

but overcome evil with good. Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of 2 God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves 3 judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise 4 from the same: for 4he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for the beareth not the sword in vain: for the is a minister of God, an avenger for wrath

to him that doeth evil. Where-5 fore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For 6 for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all 7 their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man any thing, save to 8 love one another: for he that loveth 5his neighbour hath fulfilled 6the law. For this, Thou shalt 9 not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to 10 his neighbour: love therefore is the fulfilment of 6the law.

And this, knowing the season, 11 that now it is high time for you to awake out of sleep: for now is 7salvation nearer to us than when we first believed. The night is 12 far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk 13 honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not

<sup>&</sup>lt;sup>1</sup> Gr. be carried away with.
<sup>5</sup> Gr. the other.

<sup>6</sup> Or, law

<sup>&</sup>lt;sup>3</sup> Or, them <sup>3</sup> Or, the wrath of God <sup>7</sup> Or, our salvation nearer than when &c.

<sup>&</sup>lt;sup>4</sup> Or, it

14 in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 But him that is weak in faith receive ye, yet not to doubtful 2 disputations. One man hath faith to eat all things: but he that is 3 weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: 4 for God hath received him. Who art thou that judgest the 2servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. 5 One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully 6 assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself. 8 and none dieth to himself. whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the For to this end Christ 9 Lord's. died, and lived again, that he might be Lord of both the dead and the living. But thou, why 10 dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is written, 11

As I live, saith the Lord, to me every knee shall bow, And every tongue shall \*confess to God.

So then each one of us shall give 12 account of himself to God.

Let us not therefore judge one 13 another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I 14 know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean. For 15 if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil 16 spoken of: for the kingdom of 17 God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he 18 that herein serveth Christ is wellpleasing to God, and approved of men. So then 4let us follow after 19 things which make for peace, and things whereby we may edify one another. Overthrow not for meat's 20

<sup>&</sup>lt;sup>1</sup>Or, for decisions of doubts <sup>2</sup> Gr. household-servant. ancient authorities read we follow.

<sup>3</sup> Or, give praise

sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with 21 offence. It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother 22 stumbleth1. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which 23 he <sup>2</sup>approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin3. 15 Now we that are strong ought to bear the infirmities of the weak, 2 and not to please ourselves. Let each one of us please his neighbour for that which is good, unto 3 edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that re-4 proached thee fell upon me. whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the script-5 ures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according 6 to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our 7 Lord Jesus Christ. Wherefore receive ye one another, even as

Christ also received 4you, to the glory of God. For I say that 8 Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify 9 God for his mercy; as it is written.

Therefore will I <sup>5</sup>give praise unto thee among the Gentiles, And sing unto thy name.

And again he saith,

Rejoice, ye Gentiles, with his people.

And again,

Praise the Lord, all ye Gentiles; And let all the peoples praise him.

And again, Isaiah saith,

There shall be the root of Jesse,

And he that ariseth to rule over
the Gentiles;

On him shall the Gentiles hope. Now the God of hope fill you 13 with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

And I myself also am persuaded 14 of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I 15 write the more boldly unto you in some measure, as putting you again in remembrance, because of

<sup>&</sup>lt;sup>1</sup> Many ancient authorities add or is offended, or is weak.

<sup>3</sup> Many authorities, some ancient, insert here ch. xvi. 25-27. ties read us.

<sup>6</sup> Or, confess

<sup>&</sup>lt;sup>2</sup> Or, putteth to the test <sup>4</sup> Some ancient authori-

the grace that was given me of 16 God, that I should be a minister of Christ Jesus unto the Gentiles. <sup>1</sup>ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy 17 Ghost. I have therefore my glorying in Christ Jesus in things per-18 taining to God. For I will not dare to speak of any 2things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, 19 in the power of signs and wonders. in the power of 3the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have 4fully preached the gospel of 20 Christ; yea, 5 making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another 21 man's foundation; but, as it is written,

They shall see, to whom no tidings of him came,

And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming to 23 you: but now, having no more any place in these regions, and having these many years a long-24 ing to come unto you, whensoever I go unto Spain (for I hope to see

you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, I say, 25 I go unto Jerusalem, ministering unto the saints. For it hath been 26 the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, 27 it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. When therefore I have accom- 28 plished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know 29 that, when I come unto you, I shall come in the fulness of the blessing of Christ.

Now I beseech you, brethren, 30 by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I 31 may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto 32 you in joy through the will of God, and together with you find

<sup>5</sup> Gr. being ambitious.

Gr. ministering in sacrifice. <sup>2</sup> Gr. of those things which Christ wrought not through me.

Many ancient authorities read the Spirit of God. One reads the Spirit. <sup>4</sup> Gr. fulfilled.

33 rest. Now the God of peace be with you all. Amen.

our sister, who is a 'servant of the church that is at Cenchreæ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the 5 churches of the Gentiles: and salute the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of 6 Asia unto Christ. Salute Mary, who bestowed much labour on you. 7 Salute Andronicus and <sup>2</sup>Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ be-8 fore me. Salute Ampliatus my 9 beloved in the Lord. Salute Urbanus our fellow-worker in Christ. 10 and Stachys my beloved. Salute Apelles the approved in Christ. Salute them which are of the 11 household of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus, which are in the Lord. 12 Salute Tryphæna and Tryphosa,

who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Her-14 mes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. Salute one another with a holy 16 kiss. All the churches of Christ salute you.

Now I beseech you, brethren, 17 mark them which are causing the divisions and occasions of stumbling, contrary to the 3doctrine which ye learned: and turn away from them. For they that are 18 such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. For your obedience is come abroad 19 unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. And the God of peace shall bruise 20 Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

Timothy my fellow-worker sa-21 luteth you; and Lucius and Jason and Sosipater, my kinsmen. I 22 Tertius, 4who write the epistle,

<sup>&</sup>lt;sup>1</sup>Or, deaconess the Lord, salute you.

<sup>&</sup>lt;sup>2</sup>Or, Junia

<sup>&</sup>lt;sup>3</sup> Or, teaching

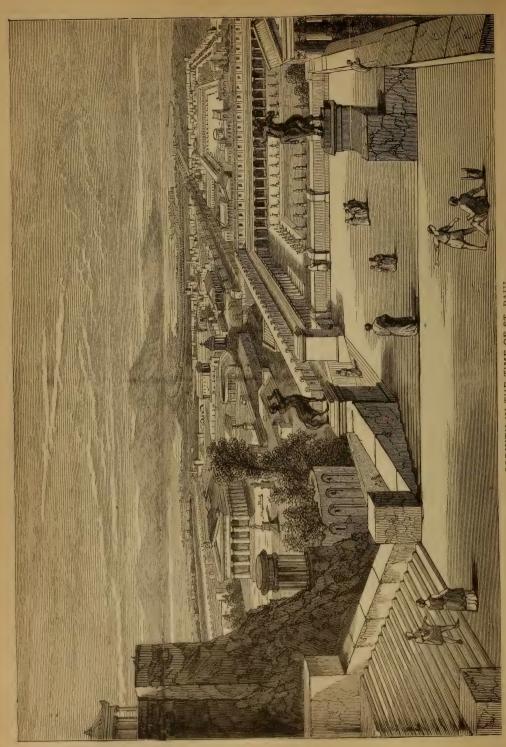
Or, who write the epistle in

- 23 salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.<sup>1</sup>
- 25 <sup>2</sup>Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been

kept in silence through times eternal, but now is manifested, 26 and <sup>3</sup>by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience <sup>4</sup>of faith; to the only 27 wise God, through Jesus Christ, <sup>5</sup>to whom be the glory <sup>6</sup>for ever. Amen.

<sup>&</sup>lt;sup>1</sup>Some ancient authorities insert here ver. 24 The grace of our Lord Jesus Christ be with you all. Amen, and omit the like words in ver. 20. <sup>2</sup>Some ancient authorities omit ver. 25–27. Compare the end of ch. xiv. <sup>3</sup>Gr. through. <sup>4</sup>Or, to the faith <sup>5</sup>Some ancient authorities omit to whom. <sup>6</sup>Gr. unto the ages.





## THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

## CORINTHIANS.

- 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes 'our brother, 2 unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord 3 and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.
- 4 I thank 2my God always concerning you, for the grace of God which was given you in Christ 5 Jesus; that in every thing ye were enriched in him, in all <sup>3</sup>utterance and all knowledge; 6 even as the testimony of Christ 7 was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Je-8 sus Christ: who shall also confirm you unto the end, that ye be unreproveable in the day of our Lord 9 Jesus Christ. God is faithful. through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
- 10 Now I beseech you, brethren,

through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgement. For it hath been signified unto 11 me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I 12 mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. <sup>4</sup>Is Christ divided? was Paul cru- 13 cified for you? or were ye baptized into the name of Paul? <sup>5</sup>I 14 thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye 15 were baptized into my name. And I baptized also the house-16 hold of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to 17 baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross is to 18

19 401

<sup>&</sup>lt;sup>1</sup> Gr. the brother. <sup>2</sup> Some ancient authorities omit my. <sup>3</sup> Gr. word. <sup>4</sup> Or, Christ is divided. Was Paul crucified for you? <sup>5</sup> Some ancient authorities read I give thanks that.

them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this 'world? hath not God made foolish the wisdom of the world? 21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the 2preaching to save them that 22 believe. Seeing that Jews ask for signs, and Greeks seek after 23 wisdom: but we preach 3Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolish-24 ness; but unto 4them that are called, both Jews and Greeks, Christ the power of God, and the 25 wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For <sup>5</sup>behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, <sup>6</sup>are called: but God chose the foolish things of the world, that he might put to shame

them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and 28 the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that 29 no flesh should glory before God. But of him are ye in Christ Jesus, 30 who was made unto us wisdom from God, 8and righteousness and sanctification, and redemption: that, 31 according as it is written. He that glorieth, let him glory in the Lord.

And I, brethren, when I came 2 unto you, came not with excellency of speech or of wisdom, proclaiming to you the 10 mystery of God. For I determined not 2 to know any thing among you, save Jesus Christ, and him crucified. And I was with you in 3 weakness, and in fear, and in much trembling. And my speech 4 and my 2preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith 5 should not "stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom 6 among the <sup>12</sup>perfect: yet a wisdom not of this <sup>13</sup>world, nor of the

<sup>&</sup>lt;sup>1</sup> Or, age <sup>2</sup> Gr. thing preached. <sup>3</sup> Or, a Messiah <sup>4</sup> Gr. the called themselves. <sup>5</sup> Or, ye behold <sup>6</sup> Or, have part therein <sup>7</sup> Many ancient authorities omit and. <sup>8</sup> Or, both righteousness and sanctification and redemption <sup>9</sup> Or, word <sup>10</sup> Many ancient authorities read testimony. <sup>11</sup> Gr. be. <sup>12</sup> Or, full-grown <sup>18</sup> Or, age: and so in ver. 7, 8; but not in ver. 12.

rulers of this 'world, which are 7 coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before 8 the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified 9 the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not,

And which entered not into the heart of man,

Whatsoever things God prepared for them that love him.

10 But unto us God revealed 3them through the Spirit: for the Spirit searcheth all things, yea, the deep 11 things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit 12 of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely 13 given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; 4 5 comparing spiritual things with spiritual. 14 Now the natural man receiveth

not the things of the Spirit of

God: for they are foolishness unto him; and he cannot know them, because they are spiritually fudged. But he that is spiritual 15 judgeth all things, and he himself is fjudged of no man. For 16 who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

And I, brethren, could not speak 3 unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not 2 with meat; for ye were not yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for 3 whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am 4 of Paul; and another, I am of Apollos; are ve not men? What 5 then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, 6 Apollos watered; but God gave the increase. So then neither is 7 he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that 8 planteth and he that watereth are one: but each shall receive his own reward according to his own labour. For we are God's fellow-9 workers: ye are God's 8husbandry, God's building.

<sup>&</sup>lt;sup>1</sup> Or, age: and so in ver. 7, 8; but not in ver. 12. <sup>2</sup> Some ancient authorities read For. <sup>3</sup> Or, it <sup>4</sup> Or, combining <sup>5</sup> Or, interpreting spiritual things to spiritual men <sup>6</sup> Or, examined <sup>7</sup> Or, examineth <sup>8</sup> Gr. tilled land.

10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation: and another buildeth thereon. But let each man take heed how he buildeth thereon. 11 For other foundation can no man

lay than that which is laid, which 12 is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay,

13 stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; 'and the fire itself shall prove each man's work of what 14 sort it is. If any man's work

shall abide which he built thereon, 15 he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are a 2temple of God, and that the Spirit 17 of God dwelleth in you? If any man destroyeth the 2temple of God, him shall God destroy; for the 2temple of God is holy, 3which temple ye are.

18 Let no man deceive himself. If any man thinketh that he is wise among you in this 4world, let him become a fool, that he may 19 become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh

the wise in their craftiness: and 20 again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory 21 in men. For all things are yours; whether Paul, or Apollos, or Ce-22 phas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are 23 Christ's: and Christ is God's.

Let a man so account of us. as 4 of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in 2 stewards, that a man be found faithful. But with me it is a 3 very small thing that I should be 5judged of you, or of man's 6judgement: yea, I judge not mine own self. For I know nothing against 4 myself; yet am I not hereby justified: but he that sjudgeth me is the Lord. Wherefore judge 5 nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Now these things, brethren, I6 have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against

<sup>1</sup> Or, and each man's work, of what sort it is, the fire shall prove it. <sup>5</sup>Or, examined <sup>6</sup>Gr. day. <sup>3</sup> Or, and such are ye <sup>4</sup> Or, age

<sup>&</sup>lt;sup>2</sup> Or, sanctuary

<sup>8</sup> Or, examineth

<sup>7</sup> Or, examine

7 the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not s received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with 9 you. For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, 'and to angels, and to men. 10 We are fools for Christ's sake. but ve are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. 11 Even unto this present hour we both hunger, and thirst, and are

naked, and are buffeted, and have 12 no certain dwellingplace; and we toil, working with our own hands: being reviled, we bless; being 13 persecuted, we endure; being de-

famed, we intreat: we are made as the 2 filth of the world, the off-scouring of all things, even until now.

14 I write not these things to shame you, but to admonish you 15 as my beloved children. For though ye should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the

gospel. I beseech you therefore, 16 be ye imitators of me. For this 17 cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are puffed up. 18 as though I were not coming to you. But I will come to you 19 shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. For the kingdom of God 20 is not in word, but in power. What will ye? shall I come unto 21 you with a rod, or in love and a spirit of meekness?

It is actually reported that there 5 is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And 3ye are 2 puffed up, and 4did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being 3 absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the 4 name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan 5 for the destruction of the flesh,

<sup>&</sup>lt;sup>1</sup> Or, both to angels and men ye not rather mourn, . . . you?

<sup>&</sup>lt;sup>2</sup> Or, refuse

<sup>3</sup> Or, are ye puffed up?

that the spirit may be saved in 6 the day of the Lord 'Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth 7 the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been 8 sacrificed, even Christ: wherefore let us 2keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote unto you in my epistle to have no company with fornica-10 tors; 3not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs 11 go out of the world: but 4now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with 12 such a one no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within, 13 whereas them that are without God judgeth? Put away the wicked man from among yourselves.

6 Dare any of you, having a matter against 5his neighbour, go to

law before the unrighteous, and not before the saints? Or know 2 ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy 6to judge the smallest matters? Know ye not that we shall judge 3 angels? how much more, things that pertain to this life? If then 4 ye have 7to judge things pertaining to this life, 8do ye set them to judge who are of no account in the church? I say this to move 5 you to shame. Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but 6 brother goeth to law with brother, and that before unbelievers? Nav. 7 already it is altogether 9a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye your-8 selves do wrong, and defraud, and that your brethren. Or know ye 9 not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor 10 covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And 11 such were some of you: but ye

<sup>&</sup>lt;sup>1</sup> Some ancient authorities omit Jesus. ing the fornicators &c. <sup>4</sup> Or, as it is, I wrote tribunals, <sup>7</sup> Gr. tribunals pertaining to. to you

<sup>&</sup>lt;sup>2</sup>Gr. keep festival.

<sup>5</sup>Gr. the other.

<sup>6</sup>Gr. of the smallest

<sup>8</sup>Or, set them . . . church.

<sup>9</sup>Or, a loss

<sup>1</sup>were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the 13 power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: 14 and God both raised the Lord, and will raise up us through his power. 15 Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a har-16 lot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one 17 flesh. But he that is joined unto 18 the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sin-19 neth against his own body. know ye not that your body is a <sup>2</sup>temple of the <sup>3</sup>Holy Ghost which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body.

Now concerning the things 7 whereof ye wrote: It is good for a man not to touch a woman. But, because of fornications, let 2 each man have his own wife, and let each woman have her own husband. Let the husband ren-3 der unto the wife her due: and likewise also the wife unto the husband. The wife hath not 4 power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud 5 ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. this I say by way of permission, not of commandment. 4Yet I7 would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

But I say to the unmarried and 8 to widows, It is good for them if they abide even as I. But if 9 they have not continency, let them marry: for it is better to marry than to burn. But unto 10 the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but 11 and if she depart, let her remain

<sup>&</sup>lt;sup>1</sup>Gr. washed yourselves. authorities read For.

<sup>&</sup>lt;sup>2</sup> Or, sanctuary

<sup>&</sup>lt;sup>3</sup> Or, Holy Spirit

<sup>&</sup>lt;sup>4</sup> Many ancient

unmarried, or else be reconciled to her husband); and that the 12 husband leave not his wife. to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not 13 leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her. let her not leave her husband. 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. 15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called 16 us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou 17 shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I 18 in all the churches. Was anv man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be cir-19 cumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the command-20 ments of God. Let each man

abide in that calling wherein he was called. Wast thou called be-21 ing a bondservant? care not for it: 2but if thou canst become free, use it rather. For he that was 22 called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye 23 were bought with a price; become not bondservants of men. Breth-24 ren, let each man, wherein he was called, therein abide with God.

Now concerning virgins I have 25 no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. I think therefore 26 that this is good by reason of the present distress, namely, that it is good for a man sto be as he is. Art thou bound unto a wife? seek 27 not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast 28 not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. But this 29 I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that 30 weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not;

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read you. shortened henceforth, that both those &c.

<sup>&</sup>lt;sup>2</sup> Or, nay, even if <sup>3</sup> Gr. so to be. <sup>4</sup> Or, is

31 and those that use the world, as not 'abusing it: for the fashion of 32 this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, 33 how he may please the Lord: but he that is married is careful for the things of the world, how he 34 may please his 2wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she 35 may please her husband. And this I say for your own profit; not that I may cast a 3snare upon you, but for that which is seemly, and that ye may attend upon the 36 Lord without distraction. But if any man thinketh that he behaveth himself unseemly toward his 4virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will: he sinneth not; let them marry. 37 But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own 38 4virgin daughter, shall do well. So then both he that giveth his own

<sup>4</sup>virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better. A 39 wife is bound for so long time as her husband liveth; but if the husband be <sup>5</sup>dead, she is free to be married to whom she will; only in the Lord. But she is happier if 40 she abide as she is, after my judgement: and I think that I also have the Spirit of God.

Now concerning things sacri-8 ficed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If 2 any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; but if any 3 man loveth God, the same is known of him. Concerning there-4 fore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For 5 though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there 6 is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all 7 men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacri-

<sup>&</sup>lt;sup>1</sup>Or, using it to the full <sup>2</sup>Or, wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c. Many ancient authorities read wife, and is divided. So also the woman that is unmarried and the virgin is careful &c. <sup>3</sup>Or, constraint Gr. noose. <sup>4</sup>Or, virgin (omitting daughter) <sup>5</sup>Gr. fallen asleep. <sup>6</sup>Gr. buildeth up.

ficed to an idol; and their con-8 science being weak is defiled. But meat will not commend us to God: neither, if we eat not, 'are we the worse; nor, if we eat, 9 2 are we the better. But take heed lest by any means this 3liberty of yours become a stumbling-10 block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, 4be emboldened to eat things 11 sacrificed to idols? For 5through thy knowledge he that is weak perisheth, the brother for whose 12 sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. 13 Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in 2 the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apos-3 tleship are ye in the Lord. My defence to them that examine me 4 is this. Have we no right to eat 5 and to drink? Have we no right to lead about a wife that is a 6 believer, even as the rest of the apostles, and the brethren of the

Lord, and Cephas? Or I only 6 and Barnabas, have we not a right to forbear working? What sol-7 dier ever serveth at his own charges? who planteth a vineyard. and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after 8 the manner of men? or saith not the law also the same? For it is 9 written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or 7saith 10 he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual 11 things, is it a great matter if we shall reap your carnal things? If 12 others partake of this right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not 13 that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the 14 Lord ordain that they which proclaim the gospel should live of the gospel. But I have used 15

<sup>&</sup>lt;sup>1</sup> Gr. do we lack. <sup>2</sup> Gr. do we abound. <sup>3</sup> Or, power <sup>4</sup> Gr. be builded up. <sup>5</sup> Gr. in. <sup>6</sup> Gr. sister. <sup>7</sup> Or, saith he it, as he doubtless doth, for our sake?

none of these things: and I write not these things that it may be so done in my case: for it were good for me rather to die, than that any man should make my 16 glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach 17 not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full 19 my right in the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more. 20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the 21 law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them 22 that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by 23 all means save some. And I do all things for the gospel's sake,

that I may be a joint partaker thereof. Know ye not that they 24 which run in a 'race run all, but one receiveth the prize? Even so run, that ye may attain. And 25 every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as 26 not uncertainly; so 2 fight I, as not beating the air: but I 3buffet my 27 body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

For I would not, brethren, have 10 you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were 2 all baptized 4unto Moses in the cloud and in the sea; and did all 3 eat the same spiritual meat; and 4 did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit 5 with most of them God was not well pleased: for they were overthrown in the wilderness. Now 6 5these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, 7 as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Gr. race-course. <sup>2</sup> Gr. box.

<sup>&</sup>lt;sup>3</sup> Gr. bruise.

<sup>4</sup> Gr. into.

8 Neither let us commit fornication. as some of them committed, and fell in one day three and twenty 9 thousand. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. 10 Neither murmur ye, as some of them murmured, and perished by 11 the destroyer. Now these things happened unto them 2by way of example; and they were written for our admonition, upon whom the ends of the ages are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee
15 from idolatry. I speak as to wise
16 men; judge ye what I say. The
cup of blessing which we bless, is
it not a <sup>3</sup>communion of the blood
of Christ? The <sup>4</sup>bread which we
break, is it not a <sup>3</sup>communion of
17 the body of Christ? <sup>5</sup>seeing that
we, who are many, are one <sup>4</sup>bread,
one body: for we all partake <sup>6</sup>of
18 the one <sup>4</sup>bread. Behold Israel
after the flesh: have not they
which eat the sacrifices commun19 ion with the altar? What say I

then? that a thing sacrificed to idols is any thing, or that an idol is any thing? But I say, that the 20 things which the Gentiles sacrifice, they sacrifice to 'devils, and not to God: and I would not that ye should have communion with 'devils. Ye cannot drink the cup 21 of the Lord, and the cup of 'devils: ye cannot partake of the table of the Lord, and of the table of 'devils. Or do we provoke the 22 Lord to jealousy? are we stronger than he?

All things are lawful; but all 23 things are not expedient. All things are lawful; but all things <sup>8</sup>edify not. Let no man seek his 24 own, but each his neighbour's good. Whatsoever is sold in the sham-25 bles, eat, asking no question for conscience sake: for the earth is 26 the Lord's, and the fulness thereof. If one of them that believe not 27 biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any 28 man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, 29 not thine own, but the other's; for why is my liberty judged by another conscience? 9If I by 30 grace partake, why am I evil spoken of for that for which I give

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read Christ. <sup>2</sup> Gr. by way of figure. <sup>3</sup> Or, participation in <sup>4</sup> Or, loaf <sup>5</sup> Or, seeing that there is one bread, we, who are many, are one body <sup>6</sup> Gr. from. <sup>7</sup> Gr. demons. <sup>8</sup> Gr. build not up. <sup>9</sup> Or, If I partake with thankfulness

at thanks? Whether therefore ye eat, or drink, or whatsoever ye do, 32 do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the 33 church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may 11 be saved. Be ye imitators of me, even as I also am of Christ.

Now I praise you that ye remember me in all things, and hold fast the traditions, even as I 3 delivered them to you. would have you know, that the head of every man is Christ; and the head of the woman is the man: and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dis-5 honoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. 6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or 7 shaven, let her be veiled. man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the 8 woman is the glory of the man. For the man is not of the woman; but 9 the woman of the man: for neither

man; but the woman for the man: for this cause ought the woman to 10 have a sign of authority on her head, because of the angels. How-11 beit neither is the woman without the man, nor the man without the woman, in the Lord. For as the 12 woman is of the man, so is the man also by the woman; but all things are of God. Judge ve 2in 13 yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach 14 you, that, if a man have long hair, it is a dishonour to him? But if 15 a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any 16 man seemeth to be contentious, we have no such custom, neither the churches of God.

But in giving you this charge, 17 I praise you not, that ye come together not for the better but for For first of all, when 18 the worse. ye come together in the church, I hear that 4divisions exist among you; and I partly believe it. there must be also 5heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble your- 20 selves together, it is not possible to eat the Lord's supper: for in 21 your eating each one taketh before other his own supper; and one is hungry, and another is drunken.

was the man created for the wo-

<sup>&</sup>lt;sup>1</sup>Or, have authority over <sup>5</sup>Or, factions

<sup>&</sup>lt;sup>2</sup> Or, among

<sup>&</sup>lt;sup>3</sup>Or, in congregation

<sup>4</sup> Gr. schisms.

22 What? have ye not houses to eat and to drink in? or despise ye the 1church of God, and put them to shame that 2have not? What shall I say to you? 3shall I praise you in this? I praise you not. 23 For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed 24 took bread; and when he had given thanks, he brake it, and said, This is my body, which 'is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new 5covenant in my blood: this do, as oft as ye drink it, in re-26 membrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death 27 till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and 28 the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the 29 cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he 6discern 30 not the body. For this cause many among you are weak and 31 sickly, and not a few sleep. But if we <sup>7</sup>discerned ourselves, we 32 should not be judged. But 8when

we are judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ye 33 come together to eat, wait one for another. If any man is hungry, 34 let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

Now concerning spiritual gifts, 12 brethren, I would not have you ignorant. Ye know that when ye 2 were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I3 give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of 4 gifts, but the same Spirit. there are diversities of ministrations, and the same Lord. And 6 there are diversities of workings, but the same God, who worketh all things in all. But to each one 7 is given the manifestation of the Spirit to profit withal. For to one s is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another 9 faith, in the same Spirit; and to another gifts of healings, in

<sup>&</sup>lt;sup>1</sup>Or, congregation <sup>2</sup> Or, have nothing Many ancient authorities read is broken for you. 7 Gr. discriminated. <sup>6</sup> Gr. discriminate. are chastened

<sup>3</sup> Or, shall I praise you? In this I praise Or, testament 8Or, when we are judged of the Lord, we

10 the one Spirit; and to another workings of 'miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: 11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will. 12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is 13 Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made 14 to drink of one Spirit. For the body is not one member, but 15 many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore 16 not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is 17 not therefore not of the body. If the whole body were an eye,

member, where were the body?
20 But now they are many mem21 bers, but one body. And the eye cannot say to the hand, I have no

where were the hearing? If the

whole were hearing, where were

set the members each one of them

in the body, even as it pleased

18 the smelling? But now hath God

19 him. And if they were all one

need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those 22 members of the body which seem to be more feeble are necessary: and those parts of the body, 23 which we think to be less honourable, upon these we 2bestow more abundant honour; and our uncomely parts have more abundant comeliness; whereas our comely 24 parts have no need: but God tempered the body together, giving more abundant honour to that part which lacked; that there should 25 be no schism in the body; but that the members should have the same care one for another. And 26 whether one member suffereth, all the members suffer with it; or one member is 3honoured, all the members rejoice with it. Now ye are 27 the body of Christ, and 4severally members thereof. And God hath 28 set some in the church, first apostles, secondly prophets, thirdly teachers, then <sup>1</sup>miracles, then gifts of healings, helps, 5governments, divers kinds of tongues. Are all 29 apostles? are all prophets? are all teachers? are all workers of <sup>1</sup>miracles? have all gifts of heal-30 ings? do all speak with tongues? do all interpret? But desire 31 earnestly the greater gifts. And a still more excellent way shew I unto you.

<sup>&</sup>lt;sup>1</sup> Gr. powers.
<sup>5</sup> Or, wise counsels

<sup>&</sup>lt;sup>2</sup> Or, put on

<sup>&</sup>lt;sup>3</sup> Or, glorified

<sup>4</sup> Or, members each in his part

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, 2 or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not 3 love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body 'to be burned, but have not love, it prof-4 iteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is 5 not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh e not account of evil; rejoiceth not in unrighteousness, but re-7 joiceth with the truth; 2beareth all things, believeth all things, hopeth all things, endureth all 8 things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it 9 shall be done away. For we know in part, and we prophesy in part: 10 but when that which is perfect is come, that which is in part shall 11 be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have 12 put away childish things.

now we see in a mirror, <sup>3</sup>darkly; but then face to face: now I know in part; but then shall I <sup>4</sup>know even as also I have been <sup>5</sup>known. But now abideth faith, hope, love, <sup>13</sup> these three; <sup>6</sup>and the <sup>7</sup>greatest of these is love.

Follow after love; yet desire 14 earnestly spiritual gifts, but rather that ye may prophesy. For he 2 that speaketh in a tongue speaketh not unto men, but unto God; for no man <sup>8</sup>understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh 3 unto men edification, and comfort, and consolation. He that speaketh 4 in a tongue <sup>9</sup>edifieth himself; but he that prophesieth edifieth the church. Now I would have you 5 all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But 6 now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without 7 life, giving a voice, whether pipè or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncer-8

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read that I may glory. <sup>2</sup> Or, covereth <sup>3</sup> Gr. in a riddle. <sup>4</sup> Gr. know fully. <sup>5</sup> Gr. known fully. <sup>6</sup> Or, but greater than these <sup>7</sup> Gr. greater.

<sup>&</sup>lt;sup>8</sup> Gr. heareth. <sup>9</sup> Gr. buildeth up.

tain voice, who shall prepare him-9 self for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. 10 There are, it may be, so many kinds of voices in the world, and <sup>1</sup>no kind is without signification. 11 If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian 2unto 12 me. So also ye, since ye are zealous of 3spiritual gifts, seek that ye may abound unto the edifying of 13 the church. Wherefore let him that speaketh in a tongue pray 14 that he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is un-15 fruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding 16 also. Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks. seeing he knoweth not what thou 17 sayest? For thou verily givest thanks well, but the other is not 18 bedified. I thank God, I speak with 19 tongues more than you all: howbeit in the church I had rather speak five words with my understanding,

that I might instruct others also, than ten thousand words in a tongue.

Brethren, be not children in 20 mind: howbeit in malice be ye babes, but in mind be 6men. the law it is written. By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. Wherefore tongues are for a sign, 22 not to them that believe, but to the unbelieving: but prophesying is for a sign, not to the unbelieving, but to them that believe. If 23 therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there 24 come in one unbelieving or unlearned, he is <sup>7</sup>reproved by all, he is judged by all; the secrets of 25 his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is samong you indeed.

What is it then, brethren? 26 When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If 27 any man speaketh in a tongue, let it be by two, or at the most

<sup>&</sup>lt;sup>1</sup> Or, nothing is without voice <sup>2</sup> Or, in my case <sup>3</sup> Gr. spirits. <sup>4</sup> Or, him that is without gifts: and so in ver. 23, 24. <sup>5</sup> Gr. builded up. <sup>6</sup> Gr. of full age. <sup>7</sup> Or, convicted <sup>8</sup> Or, in

three, and that in turn; and let 28 one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak 29 to himself, and to God. And let the prophets speak by two or three, and let the others <sup>1</sup>discern. 30 But if a revelation be made to another sitting by, let the first 31 keep silence. For ye all can prophesy one by one, that all may learn, and all may be 2comforted; 32 and the spirits of the prophets 33 are subject to the prophets; for God is not a God of confusion, but of peace; as in all the churches of the saints.

Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also 35 saith the law. And if they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in 36 the church. What? was it from you that the word of God went forth? or came it unto you alone? 37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 38 But if any man is ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to prophesy, and forbid

not to speak with tongues. But 40 let all things be done decently and in order.

Now I make known unto you, 15 brethren, the gospel which I preached unto you, which also ye received, wherein also ve stand. by which also ye are saved; I2 make known, I say, 5in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you 3 first of all that which also I received, how that Christ died for our sins according to the scriptures: and that he was buried: 4 and that he hath been raised on the third day according to the scriptures; and that he appeared 5 to Cephas; then to the twelve; then he appeared to above five 6 hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; 7 then to all the apostles; and last 8 of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, 9 that am not meet to be called an apostle, because I persecuted the church of God. But by the grace 10 of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace

<sup>&</sup>lt;sup>1</sup> Gr. discriminate. <sup>2</sup> Or, exhorted <sup>3</sup> Many ancient authorities read But if any man knoweth not, he is not known. <sup>4</sup> Or, saved, if ye hold fast what I preached unto you, except &c. <sup>5</sup> Gr. with what word. <sup>6</sup> Or, without cause <sup>7</sup> Or, void

of God which was with me.

11 Whether then it be I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead. how say some among you that there is no resurrection of the 13 dead? But if there is no resurrection of the dead, neither hath 14 Christ been raised: and if Christ hath not been raised, then is our preaching 'vain, 'your faith also is 15 vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up <sup>3</sup>Christ: whom he raised not up, if so be that the dead are not 16 raised. For if the dead are not raised, neither hath Christ been 17 raised: and if Christ hath not been raised, your faith is vain; ye are 18 yet in your sins. Then they also which are fallen asleep in Christ 19 have perished. 4If in this life only we have hoped in Christ, we are of all men most pitiable.

20 But now hath Christ been raised from the dead, the firstfruits of 21 them that are asleep. For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, so also in 3Christ shall all be made alive.

23 But each in his own order: Christ

the firstfruits; then they that are

Christ's, at his 5coming. Then 24 cometh the end, when he shall deliver up the kingdom to 6God, even the Father; when he shall have abolished all rule and all authority and power. For he 25 must reign, till he hath put all his enemies under his feet. The last 26 enemy that shall be abolished is death. For, He put all things in 27 subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when 28 all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do which 29 are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy 30 every hour? I protest by 8that 31 glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner 32 of men I fought with beasts at Ephesus, 9what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil com-33 pany doth corrupt good manners.

¹Or, void ² Some ancient authorities read our. ³Gr. the Christ. ⁴Or, If we have only hoped in Christ in this life °Gr. presence. °Gr. the God and Father. ¹Or, But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c. °Or, your glorying °Or, what doth it profit me, if the dead are not raised f Let us eat &c.

34 Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

35 But some one will say, How are the dead raised? and with what manner of body do they come? 36 Thou foolish one, that which thou thyself sowest is not quickened, 37 except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some 38 other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. 39 All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. 40 There are also celestial bodies. and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is an-41 other. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from 42 another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised 43 in incorruption: it is sown in dis-

sown in weakness; it is raised in 44 power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is

honour; it is raised in glory: it is

also a spiritual body. So also it is 45 written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is 46 spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, 47 earthy: the second man is of heaven. As is the earthy, such 48 are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And 49 as we have borne the image of the earthy, 2we shall also bear the image of the heavenly.

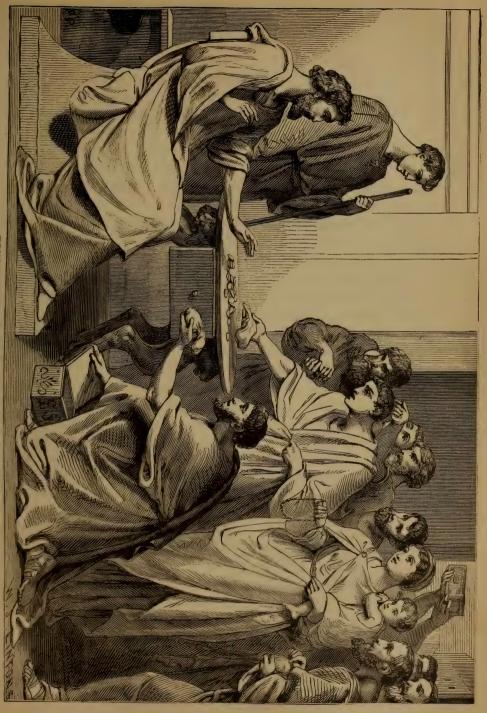
Now this I say, brethren, that 50 flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We 51 shall not all sleep, but we shall all be changed, in a moment, in 52 the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible 53 must put on incorruption, and this mortal must put on immortality. But when 3this corruptible shall 54 have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, 55 where is thy victory? O death,

<sup>&</sup>lt;sup>1</sup> Gr. Awake out of drunkenness righteously.

<sup>2</sup> Many ancient authorities read let us also bear.

<sup>3</sup> Many ancient authorities omit this corruptible shall have put on incorruption, and.

<sup>4</sup> Or, victoriously





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56 where is thy sting? The sting of death is sin; and the power of 57 sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ve know that your labour is not 'vain in the Lord.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also 2 do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when 3 I come. And when I arrive. <sup>2</sup>whomsoever ye shall approve by letters, them will I send to carry 4 your bounty unto Jerusalem: and if it be meet for me to go also, 5 they shall go with me. But I will come unto you, when I shall have passed through Macedonia: for I do pass through Macedonia: 6 but with you it may be that I shall abide, or even winter, that ye may set me forward on my 7 journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord per-But I will tarry at Eph-9 esus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

Now if Timothy come, see that 10 he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore 11 despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as 12 touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all 3his will to come now: but he will come when he shall have opportunity.

Watch ye, stand fast in the 13 faith, quit you like men, be strong. Let all that ye do be 14 done in love.

Now I beseech you, brethren 15 (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that 16 ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I 17 rejoice at the 4coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For 18 they refreshed my spirit and yours: acknowledge ve therefore them that are such.

The churches of Asia salute 19 you. Aquila and Prisca salute

<sup>&</sup>lt;sup>2</sup> Or, whomsoever ye shall approve, them will I send with letters 3 Or, God's will that he should come now 4 Gr. presence.

you much in the Lord, with the church that is in their house.
20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with

mine own hand. If any man lov-22 eth not the Lord, let him be anathema. <sup>1</sup>Maranatha. The grace 23 of the Lord Jesus Christ be with you. My love be with you all in 24 Christ Jesus. Amen.

<sup>&</sup>lt;sup>1</sup>That is, Our Lord cometh.

### THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

# CORINTHIANS.

- Paul, an apostle of Christ Jesus through the will of God, and Timothy 'our brother, unto the church of God which is at Corinth, with all the saints which are in the 2 whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
- Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; 4 who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.
- 5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.
- 6 But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: 7 and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of s the comfort. For we would not

have you ignorant, brethren, con-

cerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: 2 yea, we ourselves 9 have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who de-10 livered us out of so great a death, and will deliver: on whom we have 4set our hope that he will also still deliver us; ye also help- 11 ing together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

For our glorying is this, the 12 testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. For we write none 13 other things unto you, than what read or even acknowledge, and I hope ye will acknowledge unto the end: as also ve did ac-14 knowledge us in part, that we

<sup>&</sup>lt;sup>1</sup> Gr. the brother.

<sup>&</sup>lt;sup>2</sup> Or, but we ourselves thorities read set our hope; and still will he deliver us,

<sup>&</sup>lt;sup>8</sup>Or, sentence

are your glorying, even as ye also are ours, in the day of our Lord Jesus.

And in this confidence I was minded to come before unto you, that ye might have a second 1ben-16 efit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my jour-17 ney unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the 18 nay nay? But as God is faithful, our word toward you is not yea 19 and nay. For the Son of God, Jesus Christ, who was preached among you 2by us, even 2by me and Silvanus and Timothy, was not yea and nay, but in him is yea. 20 For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God 21 through us. Now he that stablisheth us with you 3in Christ, and 22 anointed us, is God; 4who also sealed us, and gave us the earnest of the Spirit in our hearts.

23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth.
24 Not that we have lordship over

your faith, but are helpers of your joy: for by 5 faith ye stand. 6 But 2 I determined this for myself, that I would not come again to you with sorrow. For if I make you 2 sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very 3 thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of 4 much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

But if any hath caused sorrow, 5 he hath caused sorrow, not to me. but in part (that I press not too heavily) to you all. Sufficient to 6 such a one is this punishment which was inflicted by 7the many; so that contrariwise ye should 7 8rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore 8 I beseech you to confirm your love toward him. For to this end a also did I write, that I might know the proof of you, 9whether ye are obedient in all things. But to 10 whom ye forgive any thing, I

Or, grace Some ancient authorities read joy. <sup>2</sup> Gr. through. <sup>3</sup> Gr. into.

Or, seeing that he both sealed us <sup>5</sup> Or, your faith <sup>6</sup> Some ancient authorities read For. <sup>7</sup> Gr. the more. <sup>8</sup> Some ancient authorities omit rather. <sup>9</sup> Some ancient authorities read whereby.

forgive also: for what I also have forgiven, if I have forgiven any thing, for your sakes have I forgiven it in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the 13 Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedo-14 nia. But thanks be unto God. which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his 15 knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are per-16 ishing; to the one a savour from death unto death; to the other a savour from life unto life. who is sufficient for these things? 17 For we are not as the many, 2corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts,

known and read of all men; being 3 made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. And such 4 confidence have we through Christ to God-ward: not that we are suf- 5 ficient of ourselves, to account any thing as from ourselves; but our sufficiency is from God; who 6 also made us sufficient as ministers of a new acovenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministra-7 tion of death, written, and engraven on stones, came 5with glory. so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory 6was passing away: how shall not rather the 8 ministration of the spirit be with glory? 'For if the ministration 9 of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been 10 made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For 11 if that which spasseth away was 9with glory, much more that which remaineth is in glory.

<sup>&</sup>lt;sup>1</sup>Or, presence <sup>2</sup>Or, making merchandise of the word of God <sup>8</sup>Or, testament <sup>4</sup>Gr. in letters. <sup>5</sup>Gr. in. <sup>6</sup>Or, was being done away <sup>7</sup>Many ancient authorities read For if to the ministration of condemnation there is glory. <sup>8</sup>Or, is being done away <sup>9</sup>Gr. through.

Having therefore such a hope, we use great boldness of speech. 13 and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly on the end of that 14 which 2 was passing away: but their 3minds were hardened: for until this very day at the reading of the old <sup>4</sup>covenant the same veil <sup>5</sup>remaineth unlifted: which veil is 15 done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. 16 But whensoever 6it shall turn to the Lord, the veil is taken away. 17 Now the Lord is the Spirit: and where the Spirit of the Lord is, 18 there is liberty. But we all, with unveiled face 7reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from 8the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we obtained 2 mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the 3 sight of God. But and if our gospel is veiled, it is veiled in

them that are perishing: in whom 4 the god of this 'world hath blinded the 'minds of the unbelieving, 'othat the 'light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not 5 ourselves, but Christ Jesus as Lord, and ourselves as your 'zervants 'for Jesus' sake. Seeing it 6 is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the 'light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in 7 earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet 8 not straitened; perplexed, yet not unto despair; pursued, yet not 9 14forsaken; smitten down, vet not destroyed; always bearing about 10 in the body the 15 dying of Jesus, that the life also of Jesus may be manifested in our body. For we 11 which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So 12 then death worketh in us, but life in you. But having the same 13 spirit of faith, according to that which is written, I believed, and

<sup>1</sup> Or, unto <sup>2</sup> Or, was being done away <sup>8</sup>Gr. thoughts. 4 Or, testament <sup>6</sup>Or, a man shall turn <sup>5</sup>Or, remaineth, it not being revealed that it is done away 9 Or, age 10 Or, that <sup>7</sup>Or, beholding as in a mirror <sup>6</sup> Or, the Spirit which is the Lord they should not see the light . . . image of God 11 Gr. illumination. 12 Gr. bondservants. 14 Or, left behind 13 Some ancient authorities read through Jesus. 15 Gr. putting to death.

therefore did I speak; we also believe, and therefore also we 14 speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and 15 shall present us with you. For all things are for your sakes, that the grace, being multiplied through 2the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is re-17 newed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal 18 weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if the earthly house of our stabernacle be dissolved, we have a building from God, a house not made with hands, 2 eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habita-3 tion which is from heaven: if so . be that being clothed we shall 4 not be found naked. For indeed we that are in this stabernacle do groan, being burdened; not for that we would be unclothed, but

that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that 5 wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being there-6 fore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by 7 faith, not by 5sight); we are of 8 good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we 6 make 9 it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made 10 manifest before the judgementseat of Christ; that each one may receive the things done 7in the body, according to what he hath done, whether it be good or bad.

Knowing therefore the fear of 11 the Lord, we persuade men, but we are made manifest unto God: and I hope that we are made manifest also in your consciences. We are not again commending 12 ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we sare be-13 side ourselves, it is unto God; or whether we are of sober mind,

<sup>&</sup>lt;sup>1</sup>Some ancient authorities omit the Lord.

<sup>&</sup>lt;sup>5</sup>Gr. appearance. 6 Gr. are ambitious.

<sup>&</sup>lt;sup>2</sup> Gr. the more. 3 Or, bodily frame Or, being burdened, in that we would not be unclothed, but would be clothed upon Gr. through. 8 Or, were

14 it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for 15 all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes 16 died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. 17 Wherefore if any man is in Christ. the is a new creature: the old things are passed away; behold, 18 they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of rec-19 onciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having <sup>2</sup>committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, 21 be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God 6 in him. And working together with him we intreat also that ye receive not the grace of God in 2 vain (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of 3 stumbling in any thing, that our ministration be not blamed; but 4 in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, 5 in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in long-6 suffering, in kindness, in the 3Holy Ghost, in love unfeigned, in the 7 word of truth, in the power of God; 4by the armour of righteousness on the right hand and on the left, by glory and dishonour, by 8 evil report and good report; as deceivers, and yet true; as unknown, 9 and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway 10 rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Our mouth is open unto you, O 11 Corinthians, our heart is enlarged. Ye are not straitened in us, but 12 ye are straitened in your own affections. Now for a recompense 13 in like kind (I speak as unto my children), be ye also enlarged.

<sup>&</sup>lt;sup>1</sup> Or, there is a new creation <sup>2</sup> Or, placed in us . <sup>3</sup> Or, Holy Spirit: and so throughout this book. <sup>4</sup> Gr. through.

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light 15 with darkness? And what concord hath Christ with 1Belial? or what portion hath a believer with 16 an unbeliever? And what agreement hath a 2temple of God with idols? for we are a 2temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Come ye out from among them, and be ye separate,

saith the Lord,

And touch no unclean thing; And I will receive you,

And will be to you a Father,

And ye shall be to me sons and
daughters,

7 saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

2 \*Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of 3 no man. I say it not to condemn you: for I have said before, that ye are in our hearts to die together and live together.

4 Great is my boldness of speech

toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

For even when we were come 5 into Macedonia, our flesh had no relief, but we were afflicted on every side; without were fightings, within were fears. Nevertheless 6 he that comforteth the lowly, even God, comforted us by the 4coming of Titus; and not by his 4coming 7 only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. For though I made you sorry with 8 my epistle, I do not regret it, though I did regret; 5 for I see that that epistle made you sorry, though but for a season. Now I rejoice, 9 not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For 10 godly sorrow worketh repentance <sup>6</sup>unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For 11 behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea,

<sup>&</sup>lt;sup>1</sup> Gr. Beliar. <sup>2</sup> Or, sanctuary <sup>5</sup> Some ancient authorities omit for.

<sup>&</sup>lt;sup>8</sup>Gr. Make room for us. <sup>4</sup>Gr. presence. <sup>6</sup>Or, unto a salvation which bringeth no regret

what zeal, yea, what avenging! In every thing ve approved yourselves to be pure in the matter. 12 So although I wrote unto you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of 13 God. Therefore we have been comforted: and in our comfort we joved the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. 14 For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before 15 Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling 16 ye received him. I rejoice that in every thing I am of good courage concerning you.

8 Moreover, brethren, we make known to you the grace of God which hath been given in the 2 churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the 3 riches of their 'liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own ac-

cord, beseeching us with much in-4 treaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we 5 had hoped, but first they gave their own selves to the Lord, and to us by the will of God. much that we exhorted Titus. that as he had made a beginning before, so he would also complete in you this grace also. But as ye 7 abound in every thing, in faith, and utterance, and knowledge, and in all earnestness, and in 2your love to us, see that ve abound in this grace also. I speak 8 not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the 9 grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I give my 10 judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But 11 now complete the doing also; that as there was the readiness to will. so there may be the completion also out of your ability. For if 12 the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I 13 say not this, that others may be eased, and ye distressed: but by 14 equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be 15 equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack.

But thanks be to God, which putteth the same earnest care for 17 you into the heart of Titus. indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his 18 own accord. And we have sent together with him the brother whose praise in the gospel is spread 19 through all the churches; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to shew 20 our readiness: avoiding this, that any, man should blame us in the matter of this bounty which is min-21 istered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in 22 the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath in 23 you. Whether any inquire about

Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the <sup>1</sup>messengers of the churches, they are the glory of Christ. <sup>2</sup>Shew ye therefore <sup>24</sup> unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

For as touching the ministering 9 to the saints, it is superfluous for me to write to you: for I know 2 your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and 3your zeal hath stirred up 4very many But I have sent the 3 of them. brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest 4 by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it 5 necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised <sup>5</sup>bounty, that the same might be ready, as a matter of bounty, and not of 6extortion.

But this *I say*, He that soweth 6 sparingly shall reap also sparingly; and he that soweth <sup>7</sup>bountifully

<sup>&</sup>lt;sup>1</sup> Gr. apostles.

Or emulation of no

<sup>&</sup>lt;sup>3</sup> Or, emulation of you <sup>7</sup> Gr. with blessings.

<sup>&</sup>lt;sup>2</sup> Or, Shew ye therefore in the face . . . on your behalf unto them.

<sup>4</sup> Gr. the more part.

<sup>5</sup> Gr. blessing.

<sup>6</sup> Or, covetousness

7 shall reap also bountifully. Let each man do according as he hath purposed in his heart; not 2grudgingly, or of necessity: for God 8 loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may 9 abound unto every good work: as it is written,

> He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of 11 your righteousness: ye being enriched in everything unto all 3liberality, which worketh through us 12 thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings 13 unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the <sup>3</sup>liberality of your contribution 14 unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding 15 grace of God in you.

be to God for his unspeakable gift.

Now I Paul myself intreat you 10 by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I 2 may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. For though we walk in the flesh, 3 we do not war according to the flesh (for the weapons of our war- 4 fare are not of the flesh, but mighty before God to the casting down of strong holds); casting 5 down 4imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and be-6 ing in readiness to avenge all disobedience, when your obedience shall be fulfilled. 5Ye look at the 7 things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are For though I should glory 8 somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not

Thanks

<sup>&</sup>lt;sup>1</sup> Gr. with blessings <sup>5</sup> Or, Do ye look . . . face!

<sup>&</sup>lt;sup>2</sup> Gr. of sorrow.

<sup>&</sup>lt;sup>3</sup> Gr. singleness.

<sup>4</sup> Or, reasonings

9 be put to shame: that I may not seem as if I would terrify you by 10 my letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and 11 his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such are we also in 12 deed when we are present. we are not bold 'to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. 13 But we will not glory beyond our measure, but according to the measure of the 2province which God apportioned to us as a meas-14 ure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we 3came even as far as unto you in the gospel of 15 Christ: not glorying beyond our measure, that is, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our <sup>2</sup>province unto further abundance, 16 so as to preach the gospel even unto the parts beyond you, and not to glory in another's 2 province in regard of things ready to our 17 hand. But he that glorieth, let

him glory in the Lord. For not 18 he that commendeth himself is approved, but whom the Lord commendeth.

Would that ye could bear with 11 me in a little foolishness: 4nav indeed bear with me. For I am 2 jealous over you with 5a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as 3 the serpent beguiled Eve in his craftiness, your 6minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth 4 another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him. For I reckon that I am 5 not a whit behind 7the very chiefest apostles. But though I be 6 rude in speech, yet am I not in knowledge; nay, in every thing we have made it manifest among all men to you-ward. Or did I7 commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other 8 churches, taking wages of them that I might minister unto you; and when I was present with you 9 and was in want, I was not a bur-

21

Gr. to judge ourselves among, or to judge ourselves with.

Or, limit Gr. measuring-rod.

Or, were the first to come

Or, but indeed ye do bear with me

Gr. a

Gr. a

Tor, those preeminent apostles

den on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and so will I keep my-10 self. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. 11 Wherefore? because I love you 12 not? God knoweth. But what I do, that I will do, that I may cut off ¹occasion from them which desire an occasion; that wherein they glory, they may be found 13 even as we. For such men are false apostles, deceitful workers, fashioning themselves into apos-14 tles of Christ. And no marvel: for even Satan fashioneth himself 15 into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

I say again, Let no man think me foolish; but if ye do, yet as foolish receive me, that I also may 17 glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence 18 of glorying. Seeing that many glory after the flesh, I will glory 19 also. For ye bear with the foolish gladly, being wise yourselves. 20 For ye bear with a man, if he

bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face. I 21 speak by way of disparagement. as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am 22 Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of 23 Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times 24 received I forty stripes save one. Thrice was I beaten with rods, 25 once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in 26 journeyings often, in perils of rivers, in perils of robbers, in perils from my <sup>2</sup>countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and trav- 27 ail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those 28 things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who 29 is weak, and I am not weak? who is made to stumble, and I burn

<sup>&</sup>lt;sup>1</sup> Gr. the occasion of them. <sup>2</sup> Gr. race. Beside the things that come out of course

<sup>&</sup>lt;sup>5</sup> Or, Beside the things which I omit Or,



PAUL LET DOWN BY THE WALL IN A BASKET.



30 not? If I must needs glory, I will glory of the things that concern 31 my weakness. The God and Father of the Lord Jesus, he who is blessed 'for evermore, knoweth 32 that I lie not. In Damascus the governor under Aretas the king guarded the city of the Dam-33 ascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped

his hands. 12 2I must needs glory, though it is not expedient; but I will come to visions and revelations of the 2 Lord. I know a man in Christ. fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to 3 the third heaven. And I know such a man (whether in the body, or apart from the body, I know 4 not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 On behalf of such a one will I glory: but on mine own behalf · I will not glory, save in my weak-6 nesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. 7 And by reason of the exceeding

greatness of the revelationswherefore, that I should not be exalted overmuch, there was given to me a 3thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing s I besought the Lord thrice, that it might depart from me. And he 9 hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may 4rest upon me. Wherefore I take pleasure in weak- 10 nesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

I am become foolish: ye com-11 pelled me; for I ought to have been commended of you: for in nothing was I behind 5the very chiefest apostles, though I am nothing. Truly the signs of an 12 apostle were wrought among you in all patience, by signs and wonders and 6mighty works. For 13 what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I 14 am ready to come to you; and I will not be a burden to you: for

<sup>&</sup>lt;sup>1</sup> Gr. unto the ages.

<sup>2</sup> Some ancient authorities read Now to glory is not expedient, but I will come &c.

<sup>3</sup> Or, stake

<sup>4</sup> Or, cover me Gr. spread a tabernacle over me.

<sup>5</sup> Or, those preeminent apostles

<sup>6</sup> Gr. powers.

I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for 15 the children. And I will most gladly spend and be 1spent for your souls. If I love you more abundantly, am I loved the less? 16 But be it so, I did not myself burden you; but, being crafty, 17 I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto 18 you? I exhorted Titus, and I sent the brother with him. Titus take any advantage of you? walked we not by the same Spirit? walked we not in the same steps? <sup>2</sup>Ye think all this time that we 19 are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, 20 are for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swell-21 ings, <sup>3</sup>tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

This is the third time I am 13 coming to you. At the mouth of two witnesses or three shall every word be established. I have said 2 beforehand, and I do say beforehand, 5 as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; see- 3 ing that ye seek a proof of Christ that speaketh in me; who to youward is not weak, but is powerful in you: for he was crucified 4 through weakness, yet he liveth through the power of God. For we also are weak 6in him, but we shall live with him through the power of God toward you. Try 5 your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be repro-But I hope that ye shall 6 know that we are not reprobate. Now we pray to God that ye do 7 no evil; not that we may appear approved, but that ye may do that which is honourable, 7though we be as reprobate. For we can 8 do nothing against the truth, but for the truth. For we rejoice, 9 when we are weak, and ye are strong: this we also pray for, even your perfecting. For this cause 10 I write these things while absent,

<sup>&</sup>lt;sup>1</sup>Gr. spent out. <sup>2</sup>Or, Think ye...you? <sup>3</sup>Or, disorders if I were present the second time, even though I am now absent ities read with. <sup>7</sup>Gr. and that.

<sup>&</sup>lt;sup>4</sup> Or, plainly <sup>5</sup> Or, as <sup>6</sup> Many ancient author-

that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren, 'farewell. Be perfected; be comforted; be of the same mind; live in peace:

and the God of love and peace shall be with you. Salute one 12 another with a holy kiss.

All the saints salute you. 13
The grace of the Lord Jesus 14
Christ, and the love of God, and
the communion of the Holy
Ghost, be with you all.

¹Or, rejoice: be perfected

### THE EPISTLE OF PAUL TO THE

### GALATIANS.

1 Paul, an apostle (not from men, neither through <sup>1</sup>man, but through Jesus Christ, and God the Father, who raised him from the dead), 2 and all the brethren which are with me, unto the churches of 3 Galatia: Grace to you and peace <sup>2</sup>from God the Father, and our 4 Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil <sup>3</sup>world, according to the will 5 of our God and Father: to whom be the glory <sup>4</sup>for ever and ever. Amen.

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a 7 different gospel; which is not another gospel: only there are some that trouble you, and would s pervert the gospel of Christ. But though we, or an angel from heaven, should preach 5unto you any gospel 6other than that which we preached unto you, let him be 9 anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye re-10 ceived, let him be anathema. For

am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a <sup>7</sup>servant of Christ.

For I make known to you, 11 brethren, as touching the gospel which was preached by me, that it is not after man. For neither 12 did I receive it from 1man, nor was I taught it, but it came to me through revelation of Jesus Christ. For ye have heard of my manner 13 of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it: and I 14 advanced in the Jews' religion beyond many of mine own age <sup>8</sup>among my countrymen, being more exceedingly zealous for the traditions of my fathers. But 15 when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his 16 Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to 17 Jerusalem to them which were

<sup>&</sup>lt;sup>1</sup>Or, a man

<sup>2</sup> Some ancient authorities read from God our Father, and the Lord

Jesus Christ.

<sup>8</sup> Or, age

<sup>4</sup> Gr. unto the ages of the ages.

<sup>5</sup> Some ancient authorities omit unto you.

<sup>6</sup> Or, contrary to that

<sup>7</sup> Gr. bondservant.

<sup>8</sup> Gr. in my race.

apostles before me: but I went away into Arabia; and again I returned unto Damascus.

18 Then after three years I went up to Jerusalem to 'visit Cephas, and tarried with him fifteen days. 19 But other of the apostles saw I none, 2 save James the Lord's brother.

20 Now touching the things which I write unto you, behold, before

21 God, I lie not. Then I came into the regions of Syria and Cilicia.

22 And I was still unknown by face unto the churches of Judæa which 23 were in Christ: but they only

heard say, He that once persecuted us now preacheth the faith of 24 which he once made havock; and

they glorified God in me.

Then <sup>3</sup>after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus 2 also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who 'were of repute, lest by any means I should be running, 3 or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be cir-4 cumcised: 5 and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might 5 bring us into bondage: to whom

we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those 6 who 'were reputed to be somewhat (6whatsoever they were, it maketh no matter to me: God accepteth not man's person)-they, I say, who were of repute imparted nothing to me: but contrariwise, 7 when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for 8 he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they per-9 ceived the grace that was given unto me, James and Cephas and John, they who 'were reputed to be pillars, gave to me and Barnabas the right hands of fellowship. that we should go unto the Gentiles, and they unto the circumcision; only they would that we 10 should remember the poor; which very thing I was also zealous to do.

But when Cephas came to An-11 tioch, I resisted him to the face, because he stood condemned. For 12 before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the cir-

<sup>&</sup>lt;sup>1</sup> Or, become acquainted with <sup>2</sup> Or, but only <sup>3</sup> Or, in the course of <sup>4</sup> Or, are <sup>5</sup> Or, but it was because of <sup>6</sup> Or, what they once were

13 cumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their 14 dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the 15 Jews? We being Jews by nature, and not sinners of the Gentiles. 16 yet knowing that a man is not justified by the works of the law, 2save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be 17 justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God 18 forbid. For if I build up again those things which I destroyed, I 19 prove myself a transgressor. For I through 3the law died unto 3the law, that I might live unto God. 20 I have been crucified with Christ: 4vet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me,

and gave himself up for me. I 21 do not make void the grace of God: for if righteousness is through 3the law, then Christ died for nought.

O foolish Galatians, who did 3 bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I2 learn from you, Received ye the Spirit by the works of the law. or by the 5hearing of faith? Are 3 ye so foolish? having begun in the Spirit, fare ye now perfected in the flesh? Did ye suffer so 4 many things in vain? If it be indeed in vain. He therefore 5 that supplieth to you the Spirit, and worketh <sup>7</sup>miracles <sup>8</sup>among you, doeth he it by the works of the law, or by the 5hearing of Even as Abraham be-6 lieved God, and it was reckoned unto him for righteousness. 9Know 7 therefore that they which be of faith, the same are sons of Abraham. And the scripture, forsee-8 ing that God 10 would justify the <sup>11</sup>Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they which 9 be of faith are blessed with the faithful Abraham. For as many 10 as are of the works of the law are under a curse: for it is written. Cursed is every one which

<sup>&</sup>lt;sup>1</sup> Or, works of law live, but Christ &c.

<sup>&</sup>lt;sup>2</sup> Or, but only

Or, and it is no longer I that 6 Or, do ye now make an end in the flesh?

<sup>&</sup>lt;sup>5</sup>Or, message <sup>6</sup>Or, Ye perceive 7 Gr. powers. <sup>8</sup> Or, in

<sup>10</sup> Gr. justifieth.

<sup>11</sup> Gr. nations.

continueth not in all things that are written in the book of the law. 11 to do them. Now that no man is justified by the law in the sight of God, is evident: for, The right-12 eous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. 13 Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the man-15 ner of men: Though it be but a man's 2covenant, yet when it hath been confirmed, no one maketh 16 it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which 17 is Christ. Now this I say; A <sup>2</sup>covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make 18 the promise of none effect. if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by 19 promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not 20 a mediator of one; but God is one. Is the law then against the prom-21 ises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut 22 up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

But before 3faith came, we were 23 kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that 24 the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But 25 now that faith is come, we are no longer under a tutor. For ye 26 are all sons of God, through faith, in Christ Jesus. For as many of 27 you as were baptized into Christ did put on Christ. There can be 28 neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus. And if ye are Christ's, then 29 are ye Abraham's seed, heirs according to promise.

But I say that so long as the 4 heir is a child, he differeth nothing from a bondservant, though he is

2 lord of all; but is under guardians and stewards until the term 3 appointed of the father. So we also, when we were children, were held in bondage under the 'rudi-4 ments of the world: but when the fulness of the time came, God sent forth his Son, born of a wo-5 man, born under the law, that he might redeem them which were under the law, that we might re-6 ceive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. 7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods:
9 but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly 'rudiments, whereunto ye desire to be 10 in bondage over again? Ye observe days, and months, and sea-11 sons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

I beseech you, brethren, be as I am, for I am as ye are. Ye did 13 me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto 14 you the 2 first time: and that

which was a temptation to you in my flesh ve despised not, nor 3rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that gratulation 4 of 15 yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I 16 become your enemy, because I 5tell you the truth? They zeal- 17 ously seek you in no good way; nay, they desire to shut you out, that ye may seek them. But it 18 is good to be zealously sought in a good matter at all times, and not only when I am present with you. My little children, of whom I am 19 again in travail until Christ be formed in you, yea, I could wish 20 to be present with you now, and to change my voice; for I am perplexed about you.

Tell me, ye that desire to be 21 under the law, do ye not hear the law? For it is written, that 22 Abraham had two sons, one by the handmaid, and one by the free-woman. Howbeit the son by the 23 handmaid is born after the flesh; but the son by the freewoman is born through promise. Which 24 things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. 6Now this Hagar is mount 25

<sup>&</sup>lt;sup>1</sup>Or, elements <sup>2</sup>Gr. former. <sup>8</sup>Gr. spat out. <sup>4</sup>Or, of yours <sup>5</sup>Or, deal truly with you <sup>6</sup>Many ancient authorities read For Sinai is a mountain in Arabia.

Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. 26 But the Jerusalem that is above 27 is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

28 Now 'we, brethren, as Isaac was, 29 are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of 31 the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman. 5 2With freedom did Christ set us free: stand fast therefore, and be not entangled again in a voke of

bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.

3 Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole 4 law. Ye are 3 severed from Christ, ye who would be justified by the

law; ye are fallen away from grace. For we through the Spirit 5 by faith wait for the hope of right-For in Christ Jesus 6 eousness. neither circumcision availeth any thing, nor uncircumcision; but faith 'working through love. were running well; who did hinder you that ye should not obey the truth? This persuasion came 8 not of him that calleth you. A 9 little leaven leaveneth the whole lump. I have confidence to you- 10 ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whosoever he be. But 11 I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away. I would that they which unset-12 tle you would even 5cut themselves off.

For ye, brethren, were called 13 for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the 14 whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye 15 bite and devour one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, 16 and ye shall not fulfil the lust of

<sup>&</sup>lt;sup>1</sup>Many ancient authorities read ye.

<sup>4</sup>Or, wrought

<sup>5</sup>Or, mutilate themselves

<sup>&</sup>lt;sup>2</sup> Or, For freedom

<sup>&</sup>lt;sup>3</sup> Gr. brought to nought.

17 the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things 18 that ye would. But if ye are led by the Spirit, ye are not under 19 the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciv-20 iousness, idolatry, sorcery, enmities, strife, jealousies, wraths, 21 factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I 2forewarn you, even as I did 2forewarn you, that they which practise such things shall not inherit the king-22 dom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith-23 fulness, meekness, 3temperance: 24 against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the 26 Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to 3 be something, when he is nothing, he deceiveth himself. But let 4 each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of 4his neighbour. For 5 each man shall bear his own 5burden.

But let him that is taught in the 6 word communicate unto him that teacheth in all good things. not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that s soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-9 doing: for in due season we shall reap, if we faint not. So then, as 10 we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

See with how large letters I 11 <sup>6</sup>have written unto you with mine own hand. As many as desire to 12 make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted <sup>7</sup>for the cross of Christ. For 13 not even they who <sup>8</sup>receive circumcision do themselves keep <sup>9</sup>the law; but they desire to have you

<sup>&</sup>lt;sup>1</sup> Or, parties <sup>2</sup> Or, tell you plainly <sup>3</sup> Or, self-control <sup>4</sup> Gr. the other. <sup>5</sup> Or, load <sup>6</sup> Or, write <sup>7</sup> Or, by reason of <sup>8</sup> Some ancient authorities read have been circumcised.

<sup>9</sup> Or, a law

circumcised, that they may glory
14 in your flesh. But far be it from
me to glory, save in the cross of
our Lord Jesus Christ, through
¹which the world hath been crucified unto me, and I unto the world.
15 For neither is circumcision any
thing, nor uncircumcision, but a
16 new ²creature. And as many as

shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

From henceforth let no man 17 trouble me: for I bear branded on my body the marks of Jesus.

The grace of our Lord Jesus 18 Christ be with your spirit, brethren. Amen.

<sup>&</sup>lt;sup>1</sup> Or, whom

<sup>&</sup>lt;sup>2</sup>Or, creation

### THE EPISTLE OF PAUL THE APOSTLE

TO THE

## EPHESIANS.

Paul, an apostle of Christ Jesus through the will of God, to the saints which are 1at Ephesus, and 2 the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places 4 in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before 2him in 5 love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to 6 the good pleasure of his will, to the praise of the glory of his grace, 3which he freely bestowed 7 on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches 8 of his grace, 4which he made to abound toward us in all wisdom 9 and prudence, having made known unto us the mystery of his will, according to his good pleasure 10 which he purposed in him unto a

dispensation of the fulness of the 5times, to sum up all things in Christ, the things in the heavens. and the things upon the earth; in 11 him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to 12 the end that we should be unto the praise of his glory, we who 7had before hoped in Christ: in 13 whom ye also, having heard the word of the truth, the gospel of your salvation,-in whom, having also believed, ye were sealed with the Holy Spirit of promise, which 14 is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

For this cause I also, having 15 heard of the faith in the Lord Jesus which is samong you, and swhich ye shew toward all the saints, cease not to give thanks 16 for you, making mention of you in my prayers; that the God of our 17 Lord Jesus Christ, the Father of glory, may give unto you a spirit

<sup>&</sup>lt;sup>1</sup> Some very ancient authorities omit at Ephesus.

<sup>2</sup> Or, him: having in love forcordained us

<sup>3</sup> Or, wherewith he endued us

<sup>4</sup> Or, wherewith he abounded

<sup>5</sup> Gr. seasons.

<sup>6</sup> Gr. upon.

<sup>7</sup> Or, have

<sup>8</sup> Or, in

<sup>9</sup> Many ancient authorities insert the love.

BPHESUS IN THE TIME OF ST. PAUL.



of wisdom and revelation in the 18 knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in 19 the saints, and what the exceeding greatness of his power to usward who believe, according to that working of the strength of 20 his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly 21 places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this 'world, but also 22 in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, 23 which is his body, the fulness of him that filleth all in all.

And you did he quicken, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—4 but God, being rich in mercy, for

his great love wherewith he loved us, even when we were dead 5 through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised 6 us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in 7 the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been 8 saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man 9 should glory. For we are his 10 workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

Wherefore remember, that afore-11 time ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time sep-12 arate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But 13 now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our 14 peace, who made both one, and brake down the middle wall of partition, having abolished in his 15 flesh the enmity, even the law of

<sup>&</sup>lt;sup>1</sup> Or, age <sup>2</sup> Gr. age.

<sup>3</sup> Gr. thoughts.

Some ancient authorities read in Christ.

commandments contained in ordinances; that he might create in himself of the twain one new man. 16 so making peace; and might reconcile them both in one body unto God through the cross, having 17 slain the enmity thereby: and he came and 1 preached peace to you that were far off, and peace to 18 them that were nigh: for through him we both have our access in 19 one Spirit unto the Father. then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the 20 household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself be-21 ing the chief corner stone; in whom <sup>2</sup>each several building, fitly framed together, groweth into a holy 22 3temple in the Lord; in whom ye also are builded together 4for a habitation of God in the Spirit.

For this cause I Paul, the prisoner of Christ Jesus in behalf of 2 you Gentiles,—if so be that ye have heard of the <sup>5</sup>dispensation of that grace of God which was given 3 me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in 4 few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; 5 which in other generations was

not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the 6 Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, 7 according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less 8 than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ: and to 6 make all 9 men see what is the <sup>5</sup>dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent 10 that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the 11 <sup>7</sup>eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and 12 access in confidence through 8our faith in him. Wherefore I ask 13 that 9ye faint not at my tribulations for you, which 10 are your glory.

For this cause I bow my knees 14 unto the Father, from whom every 15

<sup>&</sup>lt;sup>2</sup>Gr. every building. 1 Gr. preached good tidings of peace. oched good of Some and Sor, stewardship Son, the faith of him 3 Or, sanctuary <sup>6</sup>Some ancient authorities read bring to light what is. 4 Gr. into.

<sup>10</sup> Or, is 9 Or. I <sup>7</sup>Gr. purpose of the ages.

'family in heaven and on earth is 16 named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his 17 Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in 18 love, may be strong to apprehend with all the saints what is the breadth and length and height 19 and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him be the glory in the church and in Christ Jesus unto <sup>2</sup>all generations for ever and ever. Amen.

4 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye 2 were called, with all lowliness and meekness, with longsuffering, for 3 bearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as also ye were called in one 5 hope of your calling; one Lord, 6 one faith, one baptism, one God and Father of all, who is over all, 7 and through all, and in all. But

unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he s saith,

When he ascended on high, he led captivity captive,

And gave gifts unto men. (Now this, He ascended, what 9 is it but that he also descended into the lower parts of the earth? He that descended is the same 10 also that ascended far above all the heavens, that he might fill all things.) And he gave some to be 11 apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfect-12 ing of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all 13 attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be 14 no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but 4speaking truth 15 in love, may grow up in all things into him, which is the head, even Christ; from whom all the body 16 fitly framed and knit together 5through that which every joint supplieth, according to the working in due measure of each several

<sup>&</sup>lt;sup>1</sup>Gr. fatherhood. authorities insert first.

<sup>&</sup>lt;sup>2</sup> Gr. all the generations of the age of the ages.

<sup>3</sup> Some ancient

<sup>4</sup> Or, dealing truly

<sup>5</sup> Gr. through every joint of the supply.

part, maketh the increase of the body unto the building up of itself in love.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the 18 vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them. because of the hardening of their 19 heart; who being past feeling gave themselves up to lasciviousness, 1to work all uncleanness 20 with 2greediness. But ye did not 21 so learn Christ; if so be that ve heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt 23 after the lusts of deceit; and that ye be renewed in the Spirit of 24 your mind, and put on the new man, 3which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are 26 members one of another. Be ye angry, and sin not: let not the sun go down upon your 4wrath: 27 neither give place to the devil 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out 29 of your mouth, but such as is good for 5edifying as the need may be, that it may give grace to them that hear. And grieve not the 30 Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and 31 wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind 32 one to another, tender-hearted, forgiving each other, even as God also in Christ forgave 6you.

Be ye therefore imitators of 5 God, as beloved children; and 2 walk in love, even as Christ also loved you, and gave himself up for <sup>7</sup>us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, and all unclean-3 ness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor 4 foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye 5 know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no 6 man deceive you with empty words: for because of these things cometh the wrath of God upon

<sup>&</sup>lt;sup>1</sup>Or, to make a trade of <sup>2</sup>Or, covetousness <sup>3</sup>Or, which is after God, created &c. <sup>4</sup>Gr. provocation. <sup>5</sup>Gr. the building up of the need. <sup>6</sup>Many ancient authorities read us. <sup>7</sup>Some ancient authorities read you.

7 the sons of disobedience. Be not ve therefore partakers with them; s for ye were once darkness, but are now light in the Lord: walk as 9 children of light (for the fruit of the light is in all goodness and 10 righteousness and truth), proving what is well-pleasing unto the 11 Lord; and have no fellowship with the unfruitful works of darkness. 12 but rather even 'reprove them; for the things which are done by them in secret it is a shame even to speak 13 of. But all things when they are <sup>2</sup>reproved are made manifest by the light: for every thing that is 14 made manifest is light. fore he saith, Awake, thou that sleepest, and arise from the dead. and Christ shall shine upon thee. Look therefore carefully how ye walk, not as unwise, but as 16 wise; 3redeeming the time, be-17 cause the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord 18 is. And be not drunken with wine, wherein is riot, but be filled 19 4with the Spirit; speaking 5 one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the 20 Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the 21 Father; subjecting yourselves one to another in the fear of Christ.

Wives, be in subjection unto your 22 own husbands, as unto the Lord. For the husband is the head of 23 the wife, as Christ also is the head of the church, being himself the saviour of the body. But as 24 the church is subject to Christ. 7so let the wives also be to their husbands in every thing. Hus- 25 bands, love your wives, even as Christ also loved the church, and gave himself up for it; that he 26 might sanctify it, having cleansed it by the 8washing of water with the word, that he might present 27 the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also 28 to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no 29 man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because 30 we are members of his body. For 31 this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery 32 is great: but I speak in regard of Christ and of the Church. Never- 33 theless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

<sup>&</sup>lt;sup>1</sup> Or, convict Or, to yourselves

<sup>&</sup>lt;sup>2</sup> Or, convicted

<sup>&</sup>lt;sup>3</sup> Gr. buying up the opportunity. <sup>6</sup>Gr. the God and Father. 7 Or, so are the wives also

<sup>4</sup> Or, in spirit 8 Gr. laver.

6 Children, obey your parents in 2 the Lord: for this is right. Honour thy father and mother (which is the first commandment with 3 promise), that it may be well with thee, and thou <sup>1</sup>mayest live long 4 on the <sup>2</sup>earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 <sup>3</sup>Servants, be obedient unto them that according to the flesh are your 4masters, with fear and trembling, in singleness of your 6 heart, as unto Christ; not in the way of eyeservice, as men-pleasers: but as 3servants of Christ. doing the will of God from the 7 5heart; with good will doing service, as unto the Lord, and not 8 unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond 9 or free. And, ye 4masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

10 <sup>6</sup>Finally, <sup>7</sup>be strong in the Lord, and in the strength of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For our wrestling is not against

flesh and blood, but against the principalities, against the powers. against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the 13 whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded 14 your loins with truth, and having put on the breastplate of righteousness, and having shod your 15 feet with the preparation of the gospel of peace; withal taking up 16 the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And 17 take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer 18 and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance 19 may be given unto me 8in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambas- 20 sador in 9chains; that in it I may speak boldly, as I ought to speak.

But that ye also may know my 21 affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I 22

<sup>&</sup>lt;sup>1</sup>Or, shalt <sup>2</sup>Or, land <sup>3</sup>Gr. Bondservants. <sup>4</sup>Gr. lords. <sup>5</sup>Gr. soul. <sup>6</sup>Or, From henceforth ness, to make known <sup>9</sup>Gr. a chain. <sup>6</sup>Gr. nondservants. <sup>6</sup>Gr. lords. <sup>6</sup>Gr. soul. <sup>6</sup>Gr. in opening my mouth with boldness, to make known <sup>9</sup>Gr. a chain.

have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and ruptness.

love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love 24 our Lord Jesus Christ in uncorruptness.

### THE EPISTLE OF PAUL THE APOSTLE

TO THE

# PHILIPPIANS.

1 Paul and Timothy, <sup>1</sup>servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the <sup>2</sup>bishops and dea-<sup>2</sup> cons: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon all my 4 remembrance of you, always in every supplication of mine on behalf of you all making my sup-5 plication with joy, for your fellowship in furtherance of the gospel 6 from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day 7 of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because 3I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me s of grace. For God is my witness, how I long after you all in the tender mercies of Christ Je-9 sus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may <sup>4</sup>ap-10 prove the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the 11 <sup>5</sup>fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

Now I would have you know, 12 brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became 13 manifest in Christ 6throughout the whole prætorian guard, and to all the rest; and that most of the 14 brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some 15 indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, know-16 ing that I am set for the defence of the gospel: but the other pro- 17 claim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What 18 then? only that in every way, whether in pretence or in truth,

<sup>&</sup>lt;sup>1</sup> Gr. bondservants. the things that differ my bonds.

<sup>&</sup>lt;sup>2</sup> Or, overseers <sup>5</sup> Gr. fruit.

<sup>&</sup>lt;sup>3</sup> Or, ye have me in your heart <sup>6</sup> Gr. in the whole Prætorium.

Gr. trusting in

Christ is proclaimed; and therein I rejoice, vea, and will rejoice. 19 For I know that this shall turn to my salvation, through your supplication and the supply of the 20 Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by 21 death. For to me to live is Christ, 22 and to die is gain. But if to live in the flesh,—if this is the fruit of my work, then 2what I 23 shall choose <sup>3</sup>I wot not. But I am in a strait betwixt the two. having the desire to depart and be with Christ; for it is very far 24 better: yet to abide in the flesh is more needful for your sake. 25 And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress 26 and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence 27 with you again. Only 5let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ve stand fast in one spirit, with one soul striving for the faith of the

gospel; and in nothing affrighted 28 by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath 29 been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict 30 which ye saw in me, and now hear to be in me.

If there is therefore any comfort 2 in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that 2 ye be of the same mind, having the same love, being of one accord, 7 of one mind; doing nothing 3 through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you 4 to his own things, but each of you also to the things of others. Have 5 this mind in you, which was also in Christ Jesus: who, \*being in the 6 form of God, counted it not a prize to be on an equality with God, but emptied himself, taking 7 the form of a 10 servant, 11 being made in the likeness of men; and being 8 found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of

Or, But if to live in the flesh be my lot, this is the fruit of my work: and what I shall choose I wot not.

Or, what shall I choose?

Or, I do not make known

Or, of faith

Gr. behave as citizens worthily

Gr. with.

Some ancient authorities read of the same mind.

Gr. being originally.

Gr. a thing to be grasped.

9 the cross. Wherefore also God highly exalted him, and gave unto him the name which is above 10 every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and 'things under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not 2as in my presence only, but now much more in my absence, work out your own salvation with fear and 13 trembling; for it is God which worketh in you both to will and to work, for his good pleasure. 14 Do all things without murmurings 15 and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are 16 seen as 3lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour 17 in vain. Yea, and if I am 4 offered upon the sacrifice and service of your faith, I joy, and rejoice 18 with you all: and in the same manner do ye also joy, and rejoice with me.

But I hope in the Lord Jesus to send Timothy shortly unto you,

that I also may be of good comfort, when I know your state. For I have no man likeminded, 20 who will care 5truly for your state. For they all seek their own, not 21 the things of Jesus Christ. But 22 ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel. Him therefore I hope 23 to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I 24 myself also shall come shortly. But I counted it necessary to 25 send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your 6messenger and minister to my need; since 26 he longed 7 after you all, and was sore troubled, because ye had heard that he was sick: for in- 27 deed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him 28 therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him there-29 fore in the Lord with all joy; and hold such in honour: because for 30 the work of 8Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

<sup>&</sup>lt;sup>1</sup>Or, things of the world below <sup>2</sup> Some ancient authorities omit as. <sup>3</sup> Gr. luminaries. <sup>4</sup> Gr. poured out as a drink-offering. <sup>5</sup> Gr. genuinely. <sup>6</sup> Gr. apostle. <sup>7</sup> Many ancient authorities read to see you all. <sup>8</sup> Many ancient authorities read the Lord.

Finally, my brethren, ¹rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. 2 Beware of the dogs, beware of the evil workers, beware of the 3 concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in 4 the flesh: though I myself might have confidence even in the flesh: if any other man 2thinketh to have confidence in the flesh, I yet 5 more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Phar-6 isee; as touching zeal, persecuting the church; as touching the righteousness which is in the law. 7 found blameless. Howbeit what things were <sup>3</sup>gain to me, these have 8 I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but 4dung, that I may gain 9 Christ, and be found in him, 5 not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness 10 which is of God by faith: that I may know him, and the power

of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by 11 any means I may attain unto the resurrection from the dead. Not 12 that I have already obtained, or am already made perfect: but I press on, if so be that I may 7apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself 8yet 13 to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal 14 unto the prize of the high calling of God in Christ Jesus. Let us 15 therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have 16 already attained, by that same rule let us walk.

Brethren, be ye imitators to-17 gether of me, and mark them which so walk even as ye have us for an ensample. For many 18 walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is 19 perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For 20 our 10 citizenship is in heaven; from

<sup>&</sup>lt;sup>1</sup> Or, farewell <sup>2</sup> Or, seemeth <sup>3</sup> Gr. gains. righteousness that which is of the law <sup>6</sup> Gr. upon. apprehended <sup>8</sup> Many ancient authorities omit yet.

<sup>&</sup>lt;sup>4</sup>Or, refuse <sup>5</sup>Or, not having as my <sup>7</sup>Or, apprehend, seeing that also I was <sup>9</sup>Or, upward <sup>10</sup>Or, commonwealth

whence also we wait for a Saviour, 21 the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind 3 in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellowworkers, whose names are in the book of life.

<sup>4</sup> <sup>1</sup>Rejoice in the Lord alway: <sup>5</sup> again I will say, <sup>1</sup>Rejoice. Let your <sup>2</sup>forbearance be known unto all men. The Lord is at hand. <sup>6</sup> In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. <sup>7</sup> And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are <sup>3</sup>honourable, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are <sup>4</sup> of good report; if there be any virtue, and if there be any praise, <sup>5</sup> think on these things. The things which <sup>9</sup> ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

But I <sup>6</sup>rejoice in the Lord greatly, 10 that now at length ye have revived your thought for me; 7wherein ye did indeed take thought, but ye lacked opportunity. Not that I 11 speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all 13 things in him that strengtheneth me. Howbeit ye did well, that ye 14 had fellowship with my affliction. And ve yourselves also know, ve 15 Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye 16 sent once and again unto my need. Not that I seek for the gift; but 17 I seek for the fruit that increaseth to your account. But I have 18

<sup>&</sup>lt;sup>1</sup>Or, Farewell <sup>2</sup>Or, gentleness <sup>3</sup>Gr. reverend. <sup>4</sup>Or, gracious <sup>5</sup>Gr. take account of. <sup>6</sup>Gr. rejoiced. <sup>7</sup>Or, seeing that

all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to 19 God. And my God shall fulfil every need of yours according to his riches in glory in Christ Je-20 sus. Now unto our God and Fa-

ther be the glory 'for ever and ever. Amen.

Salute every saint in Christ Je-21 sus. The brethren which are with me salute you. All the saints 22 salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus 23 Christ be with your spirit.

<sup>&</sup>lt;sup>1</sup> Gr. unto the ages of the ages.

### THE EPISTLE OF PAUL THE APOSTLE

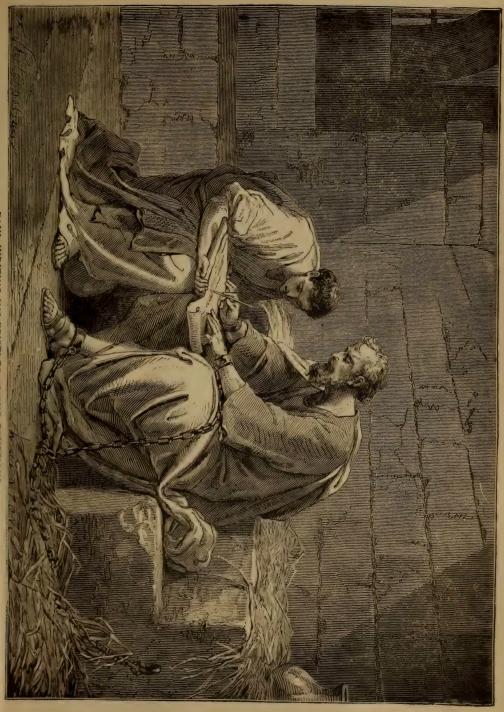
TO THE

### COLOSSIANS.

- 1 Paul, an apostle of Christ Jesus through the will of God, and 2 Timothy 'our brother, 'to the saints and faithful brethren in Christ which are at Colossæ: Grace to you and peace from God our Father.
- We give thanks to God the Father of our Lord Jesus Christ, 4 praying always for you, having heard of your faith in Christ Jesus, and of the love which ye 5 have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of 6 the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew 7 the grace of God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on 3our s behalf, who also declared unto us your love in the Spirit.
- 9 For this cause we also, since the day we heard it, do not cease

to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to 10 walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing 5in the knowledge of God; estrengthened 11 with all power, according to the might of his glory, unto all patience and longsuffering with joy: giving thanks unto the Father, 12 who made sus meet to be partakers of the inheritance of the saints in light; who delivered 13 us out of the power of darkness, and translated us into the kingdom of the Son of his love; in 14 whom we have our redemption, the forgiveness of our sins: who 15 is the image of the invisible God, the firstborn of all creation: for 16 in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things. have been created through him, and unto him; and he is before 17

<sup>&</sup>lt;sup>1</sup>Gr. the brother. <sup>2</sup>Or, to those that are at Colossæ, holy and faithful brethren in Christ <sup>8</sup>Many ancient authorities read your. <sup>4</sup>Or, unto all pleasing, in every good work, bearing fruit and increasing &c. <sup>6</sup>Or, by <sup>6</sup>Gr. made powerful. <sup>7</sup>Or, in <sup>8</sup>Some ancient authorities read you.



PAUL WRITING HIS EPISTLES TO THE EPHESIANS.



all things, and in him all things 18 consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead: 2that in all things he might 19 have the preeminence. 3For it was the good pleasure of the Father that in him should all the 20 fulness dwell; and through him to reconcile all things 4unto 5himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens. 21 And you, being in time past alienated and enemies in your mind in your evil works, yet now 6hath 22 he reconciled in the body of his flesh through death, to present you holy and without blemish 23 and unreproveable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the 25 church; whereof I was made a minister, according to the 7dispen-

sation of God which was given me to you-ward, to fulfil the word of God, even the mystery which 26 hath been hid sfrom all ages and generations: but now hath it been manifested to his saints, to 27 whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we pro-28 claim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I 29 labour also, striving according to his working, which worketh in me 9mightily.

For I would have you know 2 how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may 2 be comforted, they being knit together in love, and unto all riches of the 10full assurance of understanding, that they may know the mystery of God, 11even Christ, in 3 whom are all the treasures of wisdom and knowledge hidden. This 4 I say, that no one may delude you with persuasiveness of speech. For though I am absent in the 5 flesh, yet am I with you in the spirit, joying and beholding your

That is, hold together. <sup>2</sup> Or, that among all he might have <sup>3</sup> Or, For the whole fullness of God was pleased to dwell in him <sup>4</sup> Or, into him <sup>5</sup> Or, him <sup>6</sup> Some ancient authorities read ye have been reconciled. <sup>7</sup> Or, stewardship <sup>8</sup> Gr. from the ages and from the generations. <sup>9</sup> Or, in power <sup>10</sup> Or, fullness <sup>11</sup> The ancient authorities vary much in the text of this passage.

order, and the stedfastness of your faith in Christ.

As therefore ye received Christ Jesus the Lord, so walk in him, 7 rooted and builded up in him, and stablished in your faith, even as ye were taught, abounding in thanksgiving.

8 Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the 4rudiments of the world. 9 and not after Christ: for in him dwelleth all the fulness of the 10 Godhead bodily, and in him ye are made full, who is the head of all 11 principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of 12 Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised 13 him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us 14 all our trespasses; having blotted out 5the bond written in ordinances that was against us, which was contrary to us: and he hath taken

it out of the way, nailing it to the

cross; <sup>6</sup>having put off from himself 15 the principalities and the powers, he made a show of them openly, triumphing over them in it.

Let no man therefore judge you 16 in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow 17 of the things to come; but the body is Christ's. Let no man rob 18 you of your prize by a voluntary humility and worshipping of the angels, 8dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding 19 fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

If ye died with Christ from the 20 <sup>4</sup>rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch 21 (all which things are to perish with 22 the using), after the precepts and doctrines of men? Which things 23 have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any <sup>10</sup>value against the indulgence of the flesh.

If then ye were raised together 3 with Christ, seek the things that are above, where Christ is, seated

<sup>&</sup>lt;sup>1</sup>Or, by <sup>2</sup>Some ancient authorities insert in it. <sup>8</sup>Or, See whether <sup>4</sup>Or, elements <sup>5</sup>Or, the bond that was against us by its ordinances <sup>6</sup>Or, having put off from himself his body, he made a show of the principalities &c. <sup>7</sup>Or, of his own mere will, by humility &c. <sup>8</sup>Or, taking his stand upon <sup>9</sup>Many authorities, some ancient, insert not. <sup>10</sup>Or, honour

2 on the right hand of God. Set your mind on the things that are above, not on the things that are 3 upon the earth. For ye died, and your life is hid with Christ in 4 God. When Christ, who is ¹our life, shall be manifested, then shall ye also with him be manifested in glory.

5 <sup>2</sup>Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the 6 which is idolatry; for which things' sake cometh the wrath of God 3upon the sons of disobedi-7 ence; 4in the which ye also walked aforetime, when we lived in these 8 things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of 9 your mouth: lie not one to another; seeing that ye have put off 10 the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created 11 him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meek-

all, and in all.

ness, longsuffering; forbearing one 13 another, and forgiving each other, if any man have a complaint against any; even as 5the Lord forgave you, so also do ye: and 14 above all these things put on love, which is the bond of perfectness. And let the peace of Christ 6rule 15 in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of 16 <sup>7</sup>Christ dwell in you richly in all wisdom; teaching and admonishing 8one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in 17 word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your 18 husbands, as is fitting in the Lord. Husbands, love your wives, and 19 be not bitter against them. Chil-20 dren, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not 21 your children, that they be not discouraged. Servants, obey in 22 all things them that are your 10 masters according to the flesh; not with eyeservice, as menpleasers, but in singleness of heart, fearing the Lord: whatso-23 ever ye do, work 11 heartily, as

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read your. <sup>2</sup> Gr. Make dead. <sup>3</sup> Some ancient authorities omit upon the sons of disobedience. See Eph. v. 6. <sup>4</sup> Or, amongst whom <sup>5</sup> Many ancient authorities read Cirist. <sup>6</sup> Gr. arbitrate. <sup>7</sup> Some ancient authorities read the Lord: others, God. <sup>8</sup> Or, yourselves <sup>9</sup> Gr. Bondservants. <sup>10</sup> Gr. lords. <sup>11</sup> Gr. from the soul.

unto the Lord, and not unto men; 24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord 25 Christ. For he that doeth wrong shall 'receive again for the wrong that he hath done: and there is 4 no respect of persons. 2 Masters, render unto your 3 servants that which is just and 4 equal; knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein with thanksgiv3 ing; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in 4 bonds; that I may make it mani5 fest, as I ought to speak. Walk in wisdom toward them that are without, 5 redeeming the time. 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: 8 whom I have sent unto you for this very purpose, that ye may know our estate, and that he 9 may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make

known unto you all things that are done here.

Aristarchus my fellow-prisoner 10 saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments: if he come unto you, receive him), and 11 Jesus, which is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who is one of you, a 12 <sup>6</sup>servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him 13 witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and 14 Demas salute vou. Salute the 15 brethren that are in Laodicea, and Nymphas, and the church that is in 8their house. when 9this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say 17 to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul with 18 mine own hand. Remember my bonds. Grace be with you.

<sup>&</sup>lt;sup>1</sup> Gr. receive again the wrong. <sup>5</sup> Gr. buying up the opportunity.

<sup>&</sup>lt;sup>2</sup> Gr. lords. <sup>3</sup> Gr. bondservant.

<sup>&</sup>lt;sup>3</sup> Gr. bondservants. <sup>4</sup> Gr. equality. nt. <sup>7</sup> The Greek may represent

Nympha. 8 Some ancient authorities read her.

Gr. the.

#### THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

### THESSALONIANS.

PAUL, and Sylvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

We give thanks to God always for you all, making mention of you 3 in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, 4 before our God and Father; knowing, brethren beloved of God, your 5 election, how that our gospel came not unto you in word only, but also in power, and in the 2Holy Ghost, and in much <sup>3</sup>assurance; even as ye know what manner of men we shewed ourselves toward 6 you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the 7 Holy Ghost; so that ye became an ensample to all that believe in 8 Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we

need not to speak any thing. For 9 they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and 10 to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come.

For yourselves, brethren, know 2 our entering in unto you, that it hath not been found vain: but 2 having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation is not of error, 3 nor of uncleanness, nor in guile: but even as we have been ap-4 proved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. For neither 5 at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, 6 neither from you, nor from others, when we might have been bur-

densome, as apostles of Christ. 7 But we were <sup>1</sup>gentle in the midst of you, as when a nurse cherish-8 eth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear 9 to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of 10 God. Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe: 11 as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testify-12 ing, to the end that ye should walk worthily of God, who 2calleth you into his own kingdom and glory.

And for this cause we also thank God without ceasing, that, when ye received from us 3the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also work-14 eth in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also

suffered the same things of your own countrymen, even as they did of the Jews; who both killed the 15 Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men; for-16 bidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

But we, brethren, being be-17 reaved of you for <sup>4</sup>a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: be-18 cause we would fain have come unto you, I Paul once and again; and Satan hindered us. For what 19 is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his <sup>5</sup>coming? For ye are our glory and 20 our joy.

Wherefore when we could no 3 longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and 2 God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith; that no man be moved by these 3 afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, 4 we told you beforehand that we are to suffer affliction; even as it

<sup>&</sup>lt;sup>1</sup> Most of the ancient authorities read babes.

<sup>2</sup> Some ancient authorities read called.

<sup>3</sup> Gr. the word of hearing.

<sup>4</sup> Gr. a season of an hour.

<sup>5</sup> Gr. presence.

<sup>6</sup> Some ancient authorities read fellow-worker with God.

<sup>1</sup> Or, plainly

5 came to pass, and ye know. this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in 6 vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also 7 to see you; for this cause, brethren, we were comforted over you in all our distress and affliction 8 through your faith: for now we live, if ye stand fast in the Lord. 9 For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; 10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus, direct 12 our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also 13 do toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the ¹coming of our Lord Jesus with all his saints.²

4 Finally then, brethren, we be-

seech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,that ye abound more and more. For ye know what <sup>3</sup>charge we 2 gave you through the Lord Jesus. For this is the will of God, even 3 your sanctification, that ye abstain from fornication; that each one of 4 you know how to possess himself of his own vessel in sanctification and honour, not in the passion of 5 lust, even as the Gentiles which know not God; that no man 4trans-6 gress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we 5 forewarned you and testified. For God called us not for 7 uncleanness, but in sanctification. Therefore he that rejecteth, reject-8 eth not man, but God, who giveth his Holy Spirit unto you.

But concerning love of the 9 brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it 10 toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye 11 study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly 12

<sup>&</sup>lt;sup>1</sup> Gr. presence. <sup>2</sup> Many ancient authorities add Amen. <sup>3</sup> Gr. charges. <sup>4</sup> Or, over-reach <sup>5</sup> Or, told you plainly <sup>6</sup> Gr. be ambitious.

toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest. 14 which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God 15 bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the 2coming of the Lord, shall in no wise precede them 16 that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead 17 in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever 18 be with the Lord. Wherefore

5 But concerning the times and the seasons, brethren, ye have no need that aught be written unto 2 you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon

<sup>3</sup>comfort one another with these

words.

a woman with child; and they shall in no wise escape. But ye, 4 brethren, are not in darkness. that that day should overtake you <sup>4</sup>as a thief: for ye are all sons of 5 light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the 6 rest, but let us watch and be sober. For they that sleep sleep in the 7 night; and they that be drunken are drunken in the night. let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For 9 God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we 10 <sup>5</sup>wake or sleep, we should live together with him. Wherefore 11 <sup>6</sup>exhort one another, and build each other up, even as also ye do.

But we beseech you, brethren, 12 to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem 13 them exceeding highly in love for their work's sake. Be at peace among yourselves. And we ex-14 hort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that 15 none render unto any one evil for evil; but alway follow after that

<sup>4</sup> Some

<sup>&</sup>lt;sup>1</sup> Gr. through. Or, will God through Jesus <sup>2</sup> Gr. presence. <sup>3</sup> Or, exhort ancient authorities read as thieves. <sup>5</sup> Or, watch <sup>6</sup> Or, comfort

which is good, one toward another, 16 and toward all. Rejoice alway; 17 pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to 19 you-ward. Quench not the Spirit; 20 despise not prophesyings; 1 prove all things; hold fast that which is 22 good; abstain from every 2 form of evil.

And the God of peace himself sanctify you wholly; and may Christ be with you.

your spirit and soul and body be preserved entire, without blame at the 3coming of our Lord Jesus Christ. Faithful is he that calleth 24 you, who will also do it.

Brethren, pray for us4. Salute all the brethren with a 26 holy kiss. I adjure you by the 27 Lord that this epistle be read unto all the brethren.

The grace of our Lord Jesus 28

<sup>&</sup>lt;sup>3</sup> Gr. presence. <sup>1</sup> Many ancient authorities insert but. <sup>2</sup>Or, appearance <sup>4</sup> Some <sup>5</sup> Many ancient authorities insert holy. ancient authorities add also.

### THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

# THESSALONIANS.

othy, unto the church of the Thessalonians in God our Father 2 and the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ. We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; 4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions 5 which ye endure; which is a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which ye 6 also suffer: if so be that it is a righteous thing with God to recompense affliction to them that 7 afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his s power in flaming fire, rendering vengeance to them that know not God, and to them that obey not

PAUL, and Silvanus, and Tim- the gospel of our Lord Jesus: who shall suffer punishment, even 9 eternal destruction from the face of the Lord and from the glory of his might, when he shall come to 10 be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. To which end we also pray 11 always for you, that our God may count you worthy of your calling, and fulfil every 'desire of goodness and every work of faith, with power; that the name of our Lord 12 Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

> Now we beseech you, brethren, 2 2touching the 3coming of our Lord Jesus Christ, and our gathering together unto him; to the end that 2 ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no 3 man beguile you in any wise: for it will not be, except the falling away come first, and the man of

1sin be revealed, the son of per-4 dition, he that opposeth and exalteth himself against all that is called God or 2that is worshipped; so that he sitteth in the 3temple of God, setting himself forth as 5 God. Remember ye not, that, when I was yet with you, I told 6 you these things? And now ye know that which restraineth, to the end that he may be revealed 7 in his own season. For the mystery of lawlessness doth already work: 4 only there is one that restraineth now, until he be taken 8 out of the way. And then shall be revealed the lawless one, whom the Lord 5Jesus shall 6slav with the breath of his mouth, and bring to nought by the manifestation of 9 his <sup>7</sup>coming; even he, whose <sup>7</sup>coming is according to the working of Satan with all \*power and signs 10 and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, 11 that they might be saved. And for this cause God sendeth them a working of error, that they 12 should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give

thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called 14 you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, 15 stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

Now our Lord Jesus Christ him-16 self, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish 17 them in every good work and word.

Finally, brethren, pray for us, 3 that the word of the Lord may run and be glorified, even as also it is with you; and that we may 2 be delivered from unreasonable and evil men; for all have not "faith. But the Lord is faithful, 3 who shall stablish you, and guard you from "the evil one. And we 4 have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts 5 into the love of God, and into the patience of Christ.

Now we command you, breth-6

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read lawlessness. <sup>2</sup>Gr. an object of worship. <sup>3</sup>Or, sanctuary <sup>4</sup>Or, only until he that now restraineth be taken &c. <sup>5</sup>Some ancient authorities omit Jesus. <sup>6</sup>Some ancient authorities read consume. <sup>7</sup>Gr. presence. <sup>8</sup>Gr. power and signs and wonders of falsehood. <sup>9</sup>Many ancient authorities read as first fruits. <sup>10</sup>Or, faith <sup>11</sup>Or, the faith <sup>12</sup>Or, evil

ren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they 7 received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves dis-8 orderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of 9 you: not because we have not the right, but to make ourselves an ensample unto you, that ye should 10 imitate us. For even when we were with you, this we commanded you, If any will not 11 work, neither let him eat. we hear of some that walk among you disorderly, that work not at

all, but are busybodies. Now 12 them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in 13 well-doing. And if any man obey-14 eth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And 15 yet count him not as an enemy, but admonish him as a brother.

Now the Lord of peace him-16 self give you peace at all times in all ways. The Lord be with you all.

The salutation of me Paul with 17 mine own hand, which is the token in every epistle: so I write. The 18 grace of our Lord Jesus Christ be with you all.

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read ye.

# TIMOTHY.

1 PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and 2 Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a 4 different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a 'dispensation of God which is in faith; so do I But the end of the charge is love out of a pure heart and a good conscience and faith un-6 feigned: from which things some having 2swerved have turned aside 7 unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently afs firm. But we know that the law is good, if a man use it lawfully, 9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the

ungodly and sinners, for the unholy and profane, for ³murderers of fathers and ³murderers of mothers, for manslayers, for fornicators, 10 for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the ⁴sound ⁵doctrine; according to the gospel 11 of the glory of the blessed God, which was committed to my trust.

I thank him that 6 enabled me, 12 even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though 13 I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and 14 the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faith- 15 ful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained 16 mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of

<sup>&</sup>lt;sup>1</sup> Or, stewardship <sup>2</sup> Gr. missed the mark. <sup>3</sup> Or, smiters <sup>6</sup> Or, teaching <sup>6</sup> Some ancient authorities read enableth.

them which should hereafter believe on him unto eternal life. 17 Now unto the King <sup>1</sup>eternal, incorruptible, invisible, the only God, be honour and glory <sup>1</sup>for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which <sup>3</sup>went before on thee, that by them thou mayest 19 war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning 20 the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

I exhort therefore, first of all, 4that supplications, prayers, intercessions, thanksgivings, be made 2 for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in 3 all godliness and gravity. This is good and acceptable in the sight 4 of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the 5 truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, 6 who gave himself a ransom for all: the testimony to be borne in 7 its own times; whereunto I was appointed a <sup>5</sup>preacher and an apos-

<sup>10</sup> Or, not quarrelsome over wine

tle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

I desire therefore that the men 8 pray in every place, lifting up holy hands, without wrath and 6 disputing. In like manner, that 9 women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh wo- 10 men professing godliness) through good works. Let a woman learn 11 in quietness with all subjection. But I permit not a woman to 12 teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then 13 Eve; and Adam was not beguiled, 14 but the woman being beguiled hath fallen into transgression: but she 15 shall be saved through 7the childbearing, if they continue in faith and love and sanctification with sobriety.

<sup>8</sup>Faithful is the saying, If a man 3 seeketh the office of a <sup>9</sup>bishop, he desireth a good work. The <sup>9</sup>bishop <sup>2</sup> therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; <sup>10</sup>no brawler, no striker; but gen-3 tle, not contentious, no lover of money; one that ruleth well his 4

<sup>&</sup>lt;sup>1</sup> Gr. of the ages. <sup>2</sup> Gr. unto the ages of the ages. <sup>3</sup> Or, led the way to thee <sup>4</sup> Gr. to make supplications, &c. <sup>5</sup> Gr. herald. <sup>6</sup> Or, doubting <sup>7</sup> Or, her child-bearing <sup>8</sup> Some connect the words Faithful is the saying with the preceding paragraph. <sup>9</sup> Or, overseer

own house, having his children in 5 subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take 6 care of the church of God?) not a novice, lest being puffed up he fall into the 1condemnation of the 7 devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil. 8 Deacons in like manner must be grave, not doubletongued, not given to much wine, not greedy 9 of filthy lucre; holding the mystery of the faith in a pure con-10 science. And let these also first be proved; then let them serve as deacons, if they be blameless. 11 Women in like manner must be grave, not slanderers, temperate, 12 faithful in all things. Let deacons be husbands of one wife, ruling their children and their own 13 houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly; 15 but if I tarry long, that thou mayest know 2how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and <sup>3</sup>ground 16 of the truth. And without controversy great is the mystery of godliness; 4He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, 4 that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of 5devils, through the hypocrisy 2 of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and 3 commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For 4 every creature of God is good. and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the 5 word of God and prayer.

If thou put the brethren in 6 mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now: but refuse profane and old 7 wives' fables. And exercise thyself unto godliness: for bodily ex-8 ercise is profitable 7 for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is Faithful is the saying, 9 to come.

<sup>&</sup>lt;sup>2</sup> Or, how thou oughtest to behave thyself <sup>3</sup>Or, stay word God, in place of He who, rests on no sufficient ancient evidence. Some ancient au-<sup>5</sup> Gr. demons. thorities read which. <sup>6</sup> Or, seared 7 Or, for little

and worthy of all acceptation. 10 For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of 11 them that believe. These things 12 command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, 13 in faith, in purity. Till I come, give heed to reading, to exhorta-14 tion, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the 15 presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be 16 manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

hort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity. Honour widdows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and contin-

ueth in supplications and prayers night and day. But she that 6 giveth herself to pleasure is dead while she liveth. These things 7 also command, that they may be without reproach. But if any 8 provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be 9 enrolled as a widow under threescore years old, having been the wife of one man, well reported of 10 for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted. if she hath diligently followed every good work. But younger 11 widows refuse: for when they have waxed wanton against Christ, they desire to marry; having con-12 demnation, because they have rejected their first faith. And 13 withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire 14 therefore that the younger 'widows marry, bear children, rule the household, give none occasion to the adversary for reviling: for al- 15 ready some are turned aside after Satan. If any woman that be-16 lieveth hath widows, let her relieve them, and let not the church

be burdened; that it may relieve them that are widows indeed.

Let the elders that rule well be counted worthy of double honour, especially those who labour in the 18 word and in teaching. scripture saith, Thou shalt not muzzle the ox when he treadeth out the And, The labourer is wor-19 thy of his hire. Against an elder receive not an accusation, except at the mouth of two or three wit-20 nesses. Them that sin reprove in the sight of all, that the rest 21 also may be in fear. I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by par-22 tiality. Lay hands hastily on no man, neither be partaker of other 23 men's sins: keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are evident, going before unto judgement; and some 25 men also they follow after. like manner also 2there are good works that are evident; and such as are otherwise cannot be hid.

6 Let as many as are <sup>3</sup>servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine <sup>2</sup> be not blasphemed. And they

that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that <sup>4</sup>partake of the benefit are believing and beloved. These things teach and exhort.

If any man teacheth a different 3 doctrine, and consenteth not to 5sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing 4 nothing, but 6doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings 5 of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But 6 godliness with contentment is great gain: for we brought noth-7 ing into the world, for neither can we carry anything out; but hav-8 ing food and covering 7we shall be therewith content. But they that 9 desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of 10 all 8kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

<sup>&</sup>lt;sup>1</sup>Or, preference <sup>4</sup>Or, lay hold of

<sup>&</sup>lt;sup>2</sup> Gr. the works that are good are evident.

<sup>&</sup>lt;sup>3</sup> Gr. bondservants.

<sup>8</sup> Gr. evils.

<sup>&</sup>lt;sup>5</sup> Gr. healthful.

<sup>6</sup> Gr. sick.

<sup>7</sup> Or, in these we shall have enough

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith. 12 love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the 13 sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confes-14 sion; that thou keep the commandment, without spot, without reproach, until the appearing of 15 our Lord Jesus Christ: which in 2its own times he shall shew, who is the blessed and only Potentate, the King of 3kings, and Lord of 16 dlords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can

see: to whom be honour and power eternal. Amen.

Charge them that are rich in 17 this present 5world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that 18 they do good, that they be rich in good works, that they be ready to distribute, 6willing to communicate; laying up in store for them-19 selves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

O Timothy, guard 7that which 20 is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which 21 some professing have 8erred concerning the faith.

Grace be with you.

<sup>&</sup>lt;sup>1</sup> Or, preserveth all things alive <sup>2</sup> Or, his <sup>3</sup> Gr. them that reign as kings. <sup>4</sup> Gr. them that rule as lords. <sup>5</sup> Or, age <sup>6</sup> Or, ready to sympathise <sup>7</sup> Gr. the deposit. <sup>7</sup> Gr. missed the mark.

# TIMOTHY.

1 Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my sup-4 plications, night and day longing to see thee, remembering thy tears, that I may be filled with 52joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee 6 also. For the which cause I put thee in remembrance that thou 3stir up the gift of God, which is in thee through the laying on 7 of my hands. For God gave us not a spirit of fearfulness; but of power and love and 4discipline. 8 Be not ashamed therefore of the testimony of our Lord, nor of me

his prisoner: but suffer hardship

with the gospel according to the power of God; who saved us, 9 and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal. but hath now been manifested by 10 the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, where- 11 unto I was appointed a 5 preacher, and an apostle, and a teacher. For the which cause I suffer also 12 these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard 6that which I have committed unto him against that day. Hold the pattern of 13 <sup>7</sup>sound words which thou hast heard from me, in faith and love which is in Christ Jesus. 8That 14 good thing which was committed unto thee guard through the 9Holy Ghost which dwelleth in us.

This thou knowest, that all that 15 are in Asia turned away from me;

<sup>&</sup>lt;sup>1</sup>Gr. through. <sup>2</sup> Or, joy in being reminded <sup>3</sup> Gr. stir into flame. <sup>5</sup>Gr. herald. <sup>6</sup>Or, that which he hath committed unto me Gr. my deposit. <sup>8</sup>Gr. The good deposit. <sup>9</sup>Or, Holy Spirit

<sup>&</sup>lt;sup>4</sup> Gr. sobering.
<sup>7</sup> Gr. healthful.

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of whom are Phygelus and Her16 mogenes. The Lord grant mercy
unto the house of Onesiphorus:
for he oft refreshed me, and was
17 not ashamed of my chain; but,
when he was in Rome, he sought
18 me diligently, and found me (the
Lord grant unto him to find
mercy of the Lord in that day);
and in how many things he ministered at Ephesus, thou knowest
very well.

Thou therefore, my child, be strengthened in the grace that is 2 in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. <sup>3</sup>Suffer hardship with me, as a 4 good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled 5 him as a soldier. And if also a man contend in the games, he is not crowned, except he have con-6 tended lawfully. The husbandman that laboureth must be the 7 first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all 8 things. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel:

wherein I suffer hardship unto 9 bonds, as a malefactor; but the word of God is not bound. There-10 fore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the 2saying: For if we 11 died with him, we shall also live with him: if we endure, we shall 12 also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth 13 faithful; for he cannot deny himself.

Of these things put them in re-14 membrance, charging them in the sight of 3the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself 15 approved unto God, a workman that needeth not to be ashamed, <sup>4</sup>handling aright the word of truth. But shun profane babblings: for 16 they will proceed further in ungodliness, and their word will 5eat 17 as doth a gangrene: of whom is Hymenæus and Philetus; men 18 who concerning the truth have <sup>6</sup>erred, saying that <sup>7</sup>the resurrection is past already, and overthrow the faith of some. Howbeit the 19 firm foundation of God standeth, having this seal, The Lord know-

<sup>&</sup>lt;sup>1</sup> Or, Take thy part in suffering hardship, as &c. <sup>2</sup> Or, saying; for if &c. <sup>3</sup> Many ancient authorities read God. <sup>4</sup> Or, holding a straight course in the word of truth Or, rightly dividing the word of truth <sup>5</sup> Or, spread <sup>6</sup> Gr. missed the mark. <sup>7</sup> Some ancient authorities read a resurrection.

eth them that are his: and, Let every one that nameth the name of the Lord depart from unright-20 eousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto hon-21 our, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every 22 good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure 23 heart. But foolish and ignorant questionings refuse, knowing that 24 they gender strifes. And the Lord's 'servant must not strive. but be gentle towards all, apt to 25 teach, forbearing, in meekness <sup>2</sup>correcting them that oppose themselves; if peradventure God may give them repentance unto the 26 knowledge of the truth, and they may 3recover themselves out of the snare of the devil, having been 4taken captive by the Lord's servant unto the will of God.

3 But know this, that in the last days grievous times shall come. 2 For men shall be lovers of self. lovers of money, boastful, haughty, railers, disobedient to parents, un-3 thankful, unholy, without natural

affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, head-4 strong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but 5 having denied the power thereof: from these also turn away. For 6 of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and 7 never able to come to the knowledge of the truth. And like as 8 Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. But they shall proceed no further: 9 for their folly shall be evident unto all men, as theirs also came to be. But thou didst follow my 10 teaching, conduct, purpose, faith, longsuffering, love, patience, per-11 secutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all 12 that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall 13 wax worse and worse, deceiving and being deceived. But abide 14 thou in the things which thou hast learned and hast been assured

<sup>1,</sup> Gr. bondservant. <sup>2</sup> Or, instructing Greek the two pronouns are different.

<sup>&</sup>lt;sup>3</sup> Gr. return to soberness. 4 Gr. taken <sup>5</sup> Or, by the devil, unto the will of God Gr. by him, unto the will of him. In the

of, knowing of 'whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ 16 Jesus. <sup>2</sup>Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for

3instruction which is in righteous-17 ness: that the man of God may be complete, furnished completely unto every good work.

4 4I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and 2 his kingdom; preach the word; be instant in season, out of season; <sup>5</sup>reprove, rebuke, exhort, with all 3 longsuffering and teaching. For the time will come when they will not endure the 'sound 'doctrine: but, having itching ears, will heap to themselves teachers after their 4 own lusts; and will turn away their ears from the truth, and turn 5 aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangel-6 ist, fulfil thy ministry. For I am already being 8offered, and the 7 time of my departure is come. I have fought the good fight, I have finished the course, I have kept s the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

Do thy diligence to come shortly 9 unto me: for Demas forsook me, 10 having loved this present 9world, and went to Thessalonica: Crescens to 10 Galatia, Titus to Dalmatia. Only Luke is with me. Take 11 Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to 12 Ephesus. The cloke that I left 13 at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander 14 the coppersmith 11did me much evil: the Lord will render to him according to his works: of whom 15 be thou ware also; for he greatly withstood our words. At my first 16 defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord 17 stood by me, and 12strengthened me; that through me the 13 message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom

Gr. what persons. <sup>2</sup> Or, Every scripture is inspired of God, and profitable <sup>3</sup> Or, discipline <sup>4</sup> Or, I testify, in the sight . . . dead, both of his appearing &c. <sup>5</sup> Or, bring to the proof <sup>6</sup> Gr. healthful. <sup>7</sup> Or, teaching <sup>8</sup> Gr. poured out as a drink-offering. <sup>9</sup> Or, age <sup>10</sup> Or, Gaul <sup>11</sup> Gr. shewed. <sup>12</sup> Or, gave me power <sup>13</sup> Or, proclamation

be the glory 'for ever and ever.

Amen.

19 Salute Prisca and Aquila, and 20 the house of Onesiphorus. Erastus abode at Corinth: but Trophimus 21 I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. 22 Grace be with you.

<sup>&</sup>lt;sup>1</sup> Gr. unto the ages of the ages.

#### THE EPISTLE OF PAUL TO

### TITUS.

Paul, a 'servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, 2 in hope of eternal life, which God, who cannot lie, promised 3 before times eternal; but in <sup>2</sup>his own seasons manifested his word in the 3message, wherewith I was intrusted according to the com-4 mandment of God our Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every 6 city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused 7 of riot or unruly. For the 4bishop must be blameless, as God's steward; not self-willed, not soon angry, 5no brawler, no striker, not 8 greedy of filthy lucre; but given to hospitality, a lover of good, soberminded, just, holy, temper-

ate; holding to the faithful word 9 which is according to the teaching, that he may be able both to exhort in the 'sound 'doctrine, and to convict the gainsayers.

For there are many unruly men, 10 vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; 11 men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One 12 of themselves, a prophet of their own, said, Cretans are alway liars, evil beasts, idle <sup>8</sup>gluttons. testimony is true. For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, 14 and commandments of men who turn away from the truth. the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess 16 that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

But speak thou the things which 2

<sup>&</sup>lt;sup>1</sup> Gr. bondservant. quarrelsome over wine

<sup>&</sup>lt;sup>2</sup> Or, its <sup>3</sup> ( <sup>6</sup> Gr. healthful.

<sup>&</sup>lt;sup>3</sup> Or, proclamation l. <sup>7</sup> Or, teaching

<sup>&</sup>lt;sup>4</sup> Or, overseer <sup>5</sup> Or, not <sup>8</sup> Gr. bellies. <sup>9</sup> Gr. healthy.

2 befit the 1sound 2doctrine: that aged men be temperate, grave, soberminded, 3sound in faith, in love, 3 in patience: that aged women likewise be reverent in demeanour. not slanderers nor enslaved to much wine, teachers of that which 4 is good; that they may train the young women to love their hus-5 bands, to love their children, to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: 6 the younger men likewise exhort 7 to be soberminded: in all things shewing thyself an ensample of good works; in thy doctrine shew-8 ing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no 9 evil thing to say of us. Exhort 4servants to be in subjection to their own masters, and to be wellpleasing to them in all things; not 10 gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of 11 God our Saviour in all things. For the grace of God 5hath appeared, 12 bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present <sup>6</sup>world; looking for the blessed 13 hope and appearing of the glory <sup>7</sup>of our great God and Saviour Jesus Christ; who gave himself for 14 us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

These things speak and exhort 15 and reprove with all <sup>8</sup>authority. Let no man despise thee.

Put them in mind to be in 3 subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak 2 evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. For 3 we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness 4 of God our Saviour, and his love toward man, appeared, not by 5 works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the 9washing of regeneration 10 and renewing of the "Holy Ghost, which he poured out upon us 6 richly, through Jesus Christ our Saviour; that, being justified by 7 his grace, we might be made 12 heirs according to the hope of eternal life. Faithful is the saying, and 8

<sup>&</sup>lt;sup>1</sup> Gr. healthful. <sup>2</sup> Or, teaching <sup>3</sup> Gr. healthy. <sup>4</sup> Gr. bondservants. <sup>5</sup> Or, hath appeared to all men, bringing salvation <sup>6</sup> Or, age <sup>7</sup> Or, of the great God and our Saviour <sup>8</sup> Gr. commandment. <sup>9</sup> Or, laver <sup>10</sup> Or, and through renewing <sup>11</sup> Or, Holy Spirit <sup>12</sup> Or, heirs, according to hope, of eternal life

concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to 'maintain good works. These things are good and profitable unto men: 9 but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are 10 unprofitable and vain. A man that is 'heretical after a first and 11 second admonition 'refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

When I shall send Artemas 12 unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the 13 lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our 14 people also learn to 1 maintain good works for necessary 4 uses, that they be not unfruitful.

All that are with me salute thee. 15 Salute them that love us in faith. Grace be with you all.

<sup>&</sup>lt;sup>1</sup> Or, profess honest occupations

<sup>&</sup>lt;sup>2</sup>Or, factious

<sup>&</sup>lt;sup>3</sup> Or, avoid

<sup>&</sup>lt;sup>4</sup>Or, wants

### THE EPISTLE OF PAUL TO

### PHILEMON.

- 1 Paul, a prisoner of Christ Jesus, and Timothy 'our brother, to Philemon our beloved and fellow-2 worker, and to Apphia 'our sister, and to Archippus our fellow-soldier, and to the church in thy 3 house: Grace to you and peace from God our Father and the Lord Jesus Christ.
- I thank my God always, making mention of thee in my prayers, 5 hearing of 3thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the 6 saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in 4you, unto Christ. 7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
- 8 Wherefore, though I have all boldness in Christ to enjoin thee 9 that which is befitting, yet for love's sake I rather beseech, being such a one as Paul 5the aged, and now a prisoner also of Christ Je-10 sus: I beseech thee for my child, whom I have begotten in my 11 bonds, 6Onesimus, who was afore-

time unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in 12 his own person, that is, my very heart: whom I would fain have 13 kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without 14 thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore 15 parted from thee for a season, that thou shouldest have him for ever: no longer as a <sup>7</sup>servant, but more 16 than a <sup>7</sup> servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou 17 countest me a partner, receive him as myself. But if he hath 18 wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, 19 I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have <sup>8</sup>joy of 20 thee in the Lord: refresh my heart in Christ. Having confidence 21 in thine obedience I write unto

<sup>&</sup>lt;sup>1</sup>Gr. the brother. <sup>2</sup>Gr. the sister. <sup>3</sup>Or, thy love and faith <sup>4</sup>Many ancient authorities read us. <sup>5</sup>Or, an ambassador, and now &c. <sup>6</sup>The Greek word means Helpful. <sup>7</sup>Gr. bondservant. <sup>8</sup>Or, help 495

thee, knowing that thou wilt do
22 even beyond what I say. But
withal prepare me also a lodging:
for I hope that through your
prayers I shall be granted unto
you.

Epaphras, my fellow-prisoner in 23 Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, 24 Luke, my fellow-workers.

The grace of 'our Lord Jesus 25 Christ be with your spirit. <sup>2</sup>Amen.

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read the.

<sup>&</sup>lt;sup>2</sup> Many ancient authorities omit Amen.

### THE EPISTLE OF PAUL THE APOSTLE

TO THE

# HEBREWS.

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers 2 manners, hath at the end of these days spoken unto us in <sup>1</sup>his Son, whom he appointed heir of all things, through whom 3 also he made the 2worlds; who being the effulgence of his glory, and 8the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the 4 Majesty on high; having become by so much better than the angels, as he hath inherited a more 5 excellent name than they. unto which of the angels said he at any time,

Thou art my Son,

This day have I begotten thee? and again,

I will be to him a Father,

And he shall be to me a Son? 6 And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. And of the angels he saith,

Who maketh his angels 7winds, And his ministers a flame of fire:

but of the Son he saith,

Thy throne, O God, is for ever and ever;

And the sceptre of uprightness is the sceptre of \*thy kingdom.

Thou hast loved righteousness, 9 and hated iniquity;

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

And,

Thou, Lord, in the beginning hast laid the foundation of the earth,

And the heavens are the works of thy hands:

They shall perish; but thou 11 continuest:

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll 12 them up,

As a garment, and they shall be changed:

But thou art the same, And thy years shall not fail.

<sup>&</sup>lt;sup>1</sup>Gr. a Son. <sup>2</sup>Gr. ages. <sup>3</sup>Or, the impress of his substance <sup>4</sup>Or, And again, when he bringeth in <sup>5</sup>Or, shall have brought in <sup>6</sup>Gr. the inhabited earth.

<sup>7</sup>Or, spirits <sup>8</sup>The two oldest Greek manuscripts read his.

13 But of which of the angels hath he said at any time,

Sit thou on my right hand,
Till I make thine enemies the
footstool of thy feet?

- 14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?
- Therefore we ought to give the more earnest heed to the things that were heard, lest haply we 2 drift away from them. For if the word spoken through angels proved stedfast, and every transgression and disobedience received 3 a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by 4 them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by 1gifts of the <sup>2</sup>Holy Ghost, according to his own will.
- 5 For not unto angels did he subject the world to come, whereof 6 we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

7 Thou madest him <sup>4</sup>a little lower than the angels;

Thou crownedst him with glory and honour,

<sup>5</sup>And didst set him over the works of thy hands:

Thou didst put all things in 8 subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who 9 hath been made 4a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it 10 became him, for whom are all things. and through whom are all things. 6in bringing many sons unto glory. to make the author of their salvation perfect through sufferings. For both he that sanctifieth and 11 they that are sanctified are all of one: for which cause he is not ashamed to call them brethren. saying, 12

I will declare thy name unto my brethren,

In the midst of the \*congregation will I sing thy praise.

And again, I will put my trust in 13 him. And again, Behold, I and the children which God hath given me. Since then the chil-14 dren are sharers in <sup>9</sup>flesh and blood, he also himself in like

<sup>&</sup>lt;sup>1</sup>Gr. distributions. <sup>2</sup>Or, Holy Spirit: and so throughout this book. <sup>3</sup>Gr. the inhabited earth. <sup>4</sup>Or, for a little while lower <sup>5</sup>Many authorities omit And didst... hands. <sup>6</sup>Or, having brought <sup>7</sup>Or, captain <sup>8</sup>Or, church <sup>9</sup>Gr. blood and flesh.

manner partook of the same; that through death he 'might bring to nought him that 2had the power of death, that is, the devil; 15 and <sup>1</sup>might deliver all them who through fear of death were all their lifetime subject to bondage. 16 For verily not of angels doth he take hold, but he taketh hold of 17 the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation 18 for the sins of the people. 3For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest 2 of our confession, even Jesus; who was faithful to him that 5 appointed him, as also was Moses in all 6his 3 house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honour than 4 the house. For every house is builded by some one; but he 5 that 7 built all things is God. And Moses indeed was faithful in all 6his house as a servant, for a testimony of those things which 6 were afterward to be spoken; but Christ as a son, over 6his house;

whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even as the Holy 7 Ghost saith,

To-day if ye shall hear his voice,

Harden not your hearts, as in 8 the provocation,

Like as in the day of the temptation in the wilderness,

<sup>8</sup>Wherewith your fathers tempted 9 me by proving me,

And saw my works forty years.
Wherefore I was displeased 10 with this generation,

And said, They do alway err in their heart:

But they did not know my ways;

As I sware in my wrath, <sup>11</sup>
They shall not enter into my rest.

Take heed, brethren, lest haply 12 there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but 13 exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we 14 are become partakers 10 of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said,

To-day if ye shall hear his voice.

<sup>&</sup>lt;sup>1</sup> Or, may <sup>2</sup> Or, hath <sup>8</sup> Or, For having been himself tempted in that wherein he hath suffered <sup>4</sup> Or, wherein <sup>6</sup> Gr. made. <sup>6</sup> That is, God's house. See Num. xii. 7. <sup>7</sup> Or, established <sup>8</sup> Or, Where <sup>9</sup> Gr. If they shall enter. <sup>10</sup> Or, with

Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?

17 And with whom was he displeased forty years? was it not with them that sinned, whose 'carcases fell

18 in the wilderness? And to whom sware he that they should not enter into his rest, but to them that

19 were disobedient? And we see that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of 2 it. For indeed we have had 2good tidings preached unto us, even as also they: but the word of hearing did not profit them, because 3they were not united by faith 3 with them that heard. 4For we which have believed do enter into that rest; even as he hath said, As I sware in my wrath,

<sup>5</sup>They shall not enter into my rest: although the works were finished from the foundation of the world. 4 For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day 5 from all his works; and in this place again,

Seeing therefore it remaineth that 6 some should enter thereinto, and they to whom 6the good tidings were before preached failed to enter in because of disobedience. he again defineth a certain day, 7 <sup>7</sup>saying in David, after so long a time, To-day, as it hath been before said.

To-day if ye shall hear his voice, Harden not your hearts.

For if <sup>8</sup>Joshua had given them 8 rest, he would not have spoken afterward of another day. There 9 remaineth therefore a sabbath rest for the people of God. For he 10 that is entered into his rest hath himself also rested from his works. as God did from his. Let us 11 therefore give diligence to enter into that rest, that no man fall <sup>9</sup>after the same example of disobedience. For the word of God is 12 living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is 13 not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Having then a great high priest, 14 They shall not enter into my rest. who hath passed through the heav-

<sup>&</sup>lt;sup>2</sup> Or, a gospel <sup>3</sup> Some ancient authorities read it was. ¹ Gr. limbs. ancient authorities read We therefore. <sup>5</sup>Gr. If they shall enter. <sup>6</sup> Or, the gospel was 7 Or, To-day, saying in David, after so long a time, as it hath been &c. 9 Or, into Gr. in.

ens, Jesus the Son of God, let us
15 hold fast our confession. For we
have not a high priest that cannot be touched with the feeling
of our infirmities; but one that
hath been in all points tempted
like as we are, yet without sin.
16 Let us therefore draw near with
boldness unto the throne of grace,
that we may receive mercy, and
may find grace to help us in time
of need.

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both 2 gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; 3 and by reason thereof is bound, as for the people, so also for him-4 self, to offer for sins. And no man taketh the honour unto himself, but when he is called of God, 5 even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee: 6 as he saith also in another place,

Thou art a priest for ever

After the order of Melchizedek.
7 Who in the days of his flesh, having offered up prayers and suppli-

<sup>1</sup> Or, out of <sup>2</sup> Gr. cause.
rudiments <sup>5</sup> Gr. beginning.
ning of Christ. <sup>8</sup> Or, full growth
ing of. <sup>10</sup> Or, washings

save him 'from death, and having been heard for his godly fear, though he was a Son, yet learned 8 obedience by the things which he suffered; and having been made 9 perfect, he became unto all them that obey him the 'author of eternal salvation; named of God a 10 high priest after the order of Melchizedek.

Of 'whom we have many things 11

cations with strong crying and

tears unto him that was able to

to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the 12 time ye ought to be teachers, ye have need again 4that some one teach you the rudiments of the <sup>5</sup>first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of 13 milk is without experience of the word of righteousness; for he is a babe. But solid food is for 6full- 14 grown men, even those who by reason of use have their senses exercised to discern good and evil.

Wherefore let us <sup>7</sup>cease to speak 6 of the first principles of Christ, and press on unto <sup>8</sup>perfection; not laying again a foundation of repentance from dead works, and of faith toward God, <sup>9</sup>of the teaching <sup>2</sup> of <sup>10</sup>baptisms, and of laying on of

<sup>&</sup>lt;sup>3</sup> Or, which <sup>4</sup> Or, that one teach you which be the <sup>6</sup> Or, perfect <sup>7</sup> Gr. leave the word of the begin<sup>9</sup> Some ancient authorities read, even the teach-

hands, and of resurrection of the dead, and of eternal judgement. 3 And this will we do, if God per-For as touching those who 4 mit. were once enlightened <sup>1</sup>and tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and 2tasted the good word of God, and the powers of the age to 6 come, and then fell away, it is impossible to renew them again unto repentance; \*seeing they crucify to themselves the Son of God afresh, and put him to an open 7 shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from 8 God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that 4accompany salvation, though 10 we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still 11 do minister. And we desire that each one of you may shew the same diligence unto the 5fulness 12 of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

For when God made promise to 13 Abraham, since he could swear by none greater, he sware by himself, saying, Surely blessing I will bless 14 thee, and multiplying I will multiply thee. And thus, having pa- 15 tiently endured, he obtained the promise. For men swear by the 16 greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being 17 minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, 6interposed with an oath: that by two 18 immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we 19 have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil: whither as a forerunner 20 Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

For this Melchizedek, king of 7 Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abra-2 ham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without 3

<sup>&</sup>lt;sup>1</sup> Or, having both tasted of . . . and being made . . . and having tasted &c. <sup>2</sup> Or, tasted the word of God that it is good <sup>3</sup> Or, the while <sup>4</sup> Or, are near to <sup>5</sup> Or, full assurance <sup>6</sup> Gr. mediated.

mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of 5 the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of 6 Abraham : but he whose genealogy is not counted from them bath taken tithes of Abraham, and hath blessed him that hath the 7 promises. But without any dispute the less is blessed of the 8 better. And here men that die receive tithes; but there one, of whom it is witnessed that he 9 liveth. And, so to say, through Abraham even Levi, who receiveth 10 tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned 12 after the order of Aaron? For by so much also hath Jesus be-22

the priesthood being changed, there is made of necessity a change also of the law. For he 13 of whom these things are said 2belongeth to another tribe, from which no man hath given attendance at the altar. For it is evi-14 dent that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And what we say is yet 15 more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath 16 been made, not after the law of a carnal commandment, but after the power of an 3endless life: for 17 it is witnessed of him,

Thou art a priest for ever After the order of Melchizedek. For there is a disannulling of a 18 foregoing commandment because of its weakness and unprofitableness (for the law made nothing 19 perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as it is not with-20 out the taking of an oath (for 21 they indeed have been made priests without an oath; but he with an oath by him that saith 5of him,

The Lord sware and will not repent himself,

Thou art a priest for ever);

<sup>&</sup>lt;sup>1</sup>Or, of law <sup>2</sup> Gr. hath partaken of. See ch. ii. 14. 4 Or, through <sup>3</sup> Gr. indissoluble. 5 Or, unto

come the surety of a better 'cov23 enant. And they indeed have
been made priests many in number, because that by death they
24 are hindered from continuing: but
he, because he abideth for ever,

2 hath his priesthood "unchangea25 ble. Wherefore also he is able to
save 4 to the uttermost them that
draw near unto God through him,
seeing he ever liveth to make intercession for them.

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made 27 higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered 28 up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore. <sup>5</sup>Now <sup>6</sup>in the things which we are saying the chief point is this:

are saying the chief point is this:
We have such a high priest, who sat down on the right hand of the throne of the Majesty in the 2 heavens, a minister of 7the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

3 For every high priest is appointed

to offer both gifts and sacrifices: wherefore it is necessary that this

high priest also have somewhat to offer. Now if he were on earth, 4 he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and 5 shadow of the heavenly things, even as Moses is warned of God when he is about to 8 make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But now hath he 6 obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises. For if that first 7 covenant had been faultless, then would no place have been sought for a second. For finding fault 8 with them, he saith,

Behold, the days come, saith the Lord,

That I will <sup>1</sup>make a new <sup>1</sup>covenant with the house of Israel and with the house of Judah;

Not according to the 'covenant's that I made with their fathers

In the day that I took them by the hand to lead them forth out of the land of Egypt;

For they continued not in my <sup>1</sup>covenant,

And I regarded them not, saith the Lord.

For this is the 'covenant that 10

<sup>&</sup>lt;sup>1</sup>Or, testament <sup>4</sup>Gr. completely.

<sup>&</sup>lt;sup>2</sup>Or, hath a priesthood that doth not pass to another <sup>5</sup>Or, Now to sum up what we are saying: We have &c.

<sup>&</sup>lt;sup>3</sup> Or, inviolable <sup>6</sup> Gr. upon.

<sup>7</sup> Or, holy things

<sup>&</sup>lt;sup>8</sup>Or, complete

<sup>&</sup>lt;sup>9</sup>Gr. accomplish.

<sup>1</sup>I will make with the house of Israel

After those days, saith the Lord;

I will put my laws into their mind,

And on their heart also will I write them:

And I will be to them a God, And they shall be to me a people:

11 And they shall not teach every man his fellow-citizen,

And every man his brother, saying, Know the Lord:

For all shall know me,

From the least to the greatest of them.

For I will be merciful to their iniquities,

And their sins will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

9 Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this 2 world. For there was a tabernacle prepared, the first, wherein 2were the candlestick, and the table, and 3the shewbread; which 3 is called the Holy place. And after the second veil, the tabernacle which is called the Holy of

holies; having a golden 4censer, 4 and the ark of the covenant overlaid round about with gold, wherein <sup>5</sup>was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the coveenant; and above it cherubim of 5 glory overshadowing 6the mercyseat; of which things we cannot now speak severally. Now these 6 things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second 7 the high priest alone, once in the year, not without blood, which he offereth for himself, and for the <sup>7</sup>errors of the people: the Holy 8 Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which is a parable for the time 9 now present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats 10 and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

But Christ having come a high 11 priest of 8the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the 12

<sup>&</sup>lt;sup>1</sup>Gr. I will covenant. <sup>2</sup>Or, are <sup>3</sup>Gr. the setting forth of the loaves. <sup>4</sup>Or, altar of incense <sup>5</sup>Or, is <sup>6</sup>Gr. the propitiatory. <sup>7</sup>Gr. ignorances. <sup>8</sup>Some ancient authorities read the good things that are come.

blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemp-13 tion. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the clean-14 ness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse 'your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of a new 2covenant, that a death having taken place for the redemption of the transgressions that were under the first 1covenant, they that have been called may receive the promise of the 16 eternal inheritance. For where a 2testament is, there must of necessity 3be the death of him 17 that made it. For a 2 testament is of force 4where there hath been death: 5 for doth it ever avail while he that made it liveth? 18 Wherefore even the first covenant hath not been dedicated without 19 blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and

all the people, saying, This is the 20 blood of the <sup>2</sup>covenant which God commanded to you-ward. More-21 over the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may 22 almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary therefore that 23 the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered 24 not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer him- 25 self often; as the high priest entereth into the holy place year by year with blood not his own; else 26 must be often have suffered since the foundation of the world: but now once at the <sup>6</sup>end of the ages hath he been manifested to put away sin 7bv the sacrifice of himself. And inasmuch as it is 8ap- 27 pointed unto men once to die, and after this cometh judgement; so 28 Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

<sup>&</sup>lt;sup>1</sup>Many ancient authorities read our. covenant and testament. <sup>3</sup> Gr. be brought. never... liveth. <sup>6</sup> Or, consummation

<sup>&</sup>lt;sup>2</sup>The Greek word here used signifies both <sup>4</sup>Gr. over the dead. <sup>5</sup>Or, for it doth <sup>7</sup>Or, by his sacrifice. <sup>8</sup>Gr. laid up for.

of the good things to come, not the very image of the things, 'they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they

2 that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins?

3 But in those sacrifices there is a remembrance made of sins year

4 by year. For it impossible that the blood of bulls and goats should

5 take away sins. Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,

But a body didst thou prepare for me;

- 6 In whole burnt offerings and sacrifices for sin thou hadst no pleasure:
- 7 Then said I, Lo, I am come (In the roll of the book it is written of me)

To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according 9 to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he 10 may establish the second. <sup>2</sup>By

which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every <sup>3</sup>priest indeed standeth 11 day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered 12 one sacrifice for 4sins for ever, sat down on the right hand of God; from henceforth expecting till his 13 enemies be made the footstool of his feet. For by one offering he 14 hath perfected for ever them that are sanctified. And the Holy Ghost 15 also beareth witness to us: for after he hath said,

This is the <sup>5</sup>covenant that <sup>6</sup>I <sup>16</sup> will make with them

After those days, saith the Lord;

I will put my laws on their heart,

And upon their mind also will I write them;

then saith he,

And their sins and their iniqui-17 ties will I remember no more.

Now where remission of these is, 18 there is no more offering for sin.

Having therefore, brethren, bold-19 ness to enter into the holy place by the blood of Jesus, by the 20 way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;

<sup>&</sup>lt;sup>1</sup>Some ancient authorities read it can. <sup>2</sup>Or, In <sup>3</sup>Some ancient authorities read high priest. <sup>4</sup>Or, sins, forever sat down &c. <sup>5</sup>Or, testament <sup>6</sup>Gr. I will covenant.

21 and having a great priest over the 22 house of God; let us draw near with a true heart in 'fulness of faith, having our hearts sprinkled from an evil 'conscience, and our 23 body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is 24 faithful that promised: and let us consider one another to provoke 25 unto love and good works; not forsaking the assembling of our-

some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

For if we sin wilfully after that

selves together, as the custom of

we have received the knowledge of the truth, there remaineth no 27 more a sacrifice for sins, but a certain fearful expectation of judgement, and a \*fierceness of fire which shall devour the adversaries.

28 A man that hath set at nought Moses' law dieth without compassion on the word of two or three

29 witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, <sup>4</sup>an unholy thing, and hath done despite unto the Spirit of 30 grace? For we know him that

said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into 31 the hands of the living God.

But call to remembrance the 32 former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, 33 being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye 34 both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing 5that 6ye yourselves have a better possession and an abiding one. Cast not away therefore 35 your boldness, which hath great recompense of reward. For ye 36 have need of patience, that, having done the will of God, ye may receive the promise.

For yet a very little while, 3 He that cometh shall come, and shall not tarry.

But 'my righteous one shall live 38 by faith:

And if he shrink back, my soul hath no pleasure in him.

But we are not <sup>8</sup> of them that 39 shrink back unto perdition; but of them that have faith unto the <sup>9</sup> saving of the soul.

<sup>&</sup>lt;sup>1</sup> Or, full assurance <sup>2</sup> Or, conscience: and having our body washed with pure water, let us hold fast <sup>3</sup> Or, jealousy <sup>4</sup> Gr. a common thing. <sup>5</sup> Or, that ye have your own selves for a better possession <sup>6</sup> Some ancient authorities read ye have for yourselves a better possession. <sup>7</sup> Some ancient authorities read the righteous one. <sup>8</sup> Gr. of shrinking back... but of faith. <sup>9</sup> Or, gaining

11 Now faith is the assurance of things hoped for, the 2 proving of 2 things not seen. For therein the elders had witness borne to them. 3 By faith we understand that the <sup>3</sup>worlds have been framed by the word of God, so that what is seen hath not been made out of 4 things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, 4God bearing witness 5in respect of his gifts: and through it he being 5 dead yet speaketh. By faith Enoch was translated that he should not see death: and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing 6 unto God: and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that 7 seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was

called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner 9 in the land of promise, as in a land not his own, 6dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for 10 he looked for the city which hath the foundations, whose builder and maker is God. By faith even 11 Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore 12 also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

These all died sin faith, not 13 having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For 14 they that say such things make it manifest that they are seeking after a country of their own. And 15 if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now 16 they desire a better country, that is, a heavenly: wherefore God is

<sup>&</sup>lt;sup>1</sup> Or, the giving substance to clause is somewhat uncertain. in tents <sup>7</sup> Or, architect

<sup>&</sup>lt;sup>2</sup> Or, test <sup>3</sup> Gr. ages. <sup>4</sup> The Greek text in this <sup>5</sup> Or, over his gifts <sup>6</sup> Or, having taken up his abode <sup>8</sup> Gr. according to.

not ashamed of them, to be called their God: for he hath prepared for them a city.

By faith Abraham, being tried, 17 ¹offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten 18 son; even he 2 to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a par-20 able receive him back. By faith Isaac blessed Jacob and Esau. even concerning things to come. 21 By faith Jacob, when he was a dving, blessed each of the sons of Joseph; and worshipped, leaning 22 upon the top of his staff. faith Joseph, when his end was nigh, made mention of the departure of the children of Israel: and gave commandment concerning his 23 bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's com-24 mandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daugh-25 ter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of 26 sin for a season; accounting the reproach of <sup>3</sup>Christ greater riches than the treasures of Egypt: for

he looked unto the recompense of reward. By faith he forsook 27 Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith 28 he 4kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they 29 passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho 30 fell down, after they had been compassed about for seven days. By faith Rahab the harlot per- 31 ished not with them that were disobedient, having received the spies with peace. And what shall 32 I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who 33 through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, 34 escaped the edge of the sword, from weakness were made strong. waxed mighty in war, turned to flight armies of aliens. Women 35 received their dead by a resurrection: and others were 5tortured, not accepting 6their deliverance; that they might obtain a better resurrection: and others 36 had trial of mockings and scourg-

<sup>&</sup>lt;sup>1</sup> Gr. hath offered up. <sup>2</sup> Or, of <sup>3</sup> Or, the Christ <sup>4</sup> Or, instituted Gr. hath made. <sup>5</sup> Or, beaten to death <sup>6</sup> Gr. the redemption.

ings, yea, moreover of bonds and 37 imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the 39 holes of the earth. And these all, having had witness borne to them through their faith, received 40 not the promise, God having 'provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside <sup>2</sup>every weight, and the sin which 3doth so easily beset us, and let us run with patience the race that 2 is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross. despising shame, and hath sat down at the right hand of the 3 throne of God. For consider him that hath endured such gainsaying of sinners against 5themselves, that ye wax not weary, fainting 4 in your souls. Ye have not yet resisted unto blood, striving against 5 sin: and ye have forgotten the

exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

For whom the Lord loveth he 6 dechasteneth,

And scourgeth every son whom he receiveth.

<sup>6</sup>It is for chastening that ye en-7 dure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, 8 whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had 9 the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of 'spirits, and live? For they verily for a 10 few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth 11 for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore 8lift up the hands that 12 hang down, and the palsied knees; and make straight paths for your 13 feet, that that which is lame be not

Or, foreseen Or, all cumbrance Or, doth closely cling to us Or, is admired of many Or, captain Many authorities, some ancient, read himself. Or, Endure unto chastening Or, our spirits Gr. make straight.

turned out of the way, but rather be healed.

Follow after peace with all men, and the sanctification without which no man shall see the Lord: 15 looking carefully 2lest there be any man that <sup>3</sup>falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be de-16 filed; 'lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own 17 birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

For ye are not come unto 4a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tem-19 pest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be 20 spoken unto them: for they could not endure that which was enjoined, If even a beast touch the 21 mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly 22 fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, 5 and to 6 innumerable hosts of angels, to the gen-23 eral assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the 24 mediator of a new <sup>7</sup>covenant, and to the blood of sprinkling that speaketh better 8than that of Abel. See that ye refuse not him that 25 speaketh. For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him 9that warneth from heaven: whose voice then shook 26 the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And 27 this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom 28 that cannot be shaken, let us have 10grace, whereby we may offer service well-pleasing to God with "reverence and awe: for our God is a 29 consuming fire.

Let love of the brethren con-13 tinue. Forget not to shew love 2 unto strangers: for thereby some have entertained angels unawares.

<sup>4</sup> Or, a palpa-<sup>3</sup> Or, falleth back from <sup>1</sup>Or, put out of joint <sup>2</sup>Or, whether <sup>5</sup>Or, and to innumerable hosts, the general assembly of angels, and ble and kindled fire the church &c. <sup>6</sup> Gr. myriads of angels. 7 Or, testament 8 Or, than Abel

<sup>&</sup>lt;sup>9</sup>Or, that is from heaven

<sup>10</sup> Or, thankfulness

<sup>11</sup> Or, godly fear

3 Remember them that are in bonds. as bound with them; them that are evil entreated, as being your-4 selves also in the body. marriage be had in honour among all, and let the bed be undefiled: for fornicators and adulterers God 5 will judge. <sup>1</sup>Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise 6 forsake thee. So that with good courage we say, The Lord is my helper; I will not fear:

What shall man do unto me?

Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, 8 imitate their faith. Jesus Christ is the same yesterday and to-day, 9 yea and 3 for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that 4occupied themselves were not profited. 10 We have an altar, whereof they

have no right to eat which serve 11 the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp.

Wherefore Jesus also, that he 12 might sanctify the people through his own blood, suffered without the gate. Let us therefore go 13 forth unto him without the camp, bearing his reproach. For we 14 have not here an abiding city. but we seek after the city which is to come. Through him 6then 15 let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to 16 communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule 17 over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with 'grief: for this were unprofitable for you.

Pray for us: for we are per-18 suaded that we have a good conscience, desiring to live honestly in all things. And I exhort you 19 the more exceedingly to do this, that I may be restored to you the sooner.

Now the God of peace, who 20 brought again from the dead the great shepherd of the sheep 8with the blood of the eternal covenant, even our Lord Jesus, make you 21 perfect in every good 9thing to

<sup>9</sup> Many ancient authorities read work. <sup>8</sup>Or, by Gr. in.

<sup>&</sup>lt;sup>1</sup>Gr. Let your turn of mind be free. <sup>2</sup> Gr. manner of life. <sup>3</sup> Gr. unto the ages. <sup>4</sup>Gr. walked. <sup>5</sup>Gr. through. <sup>6</sup>Some ancient authorities omit then. <sup>7</sup>Gr. groaning.

do his will, working in <sup>1</sup>us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory <sup>2</sup>for ever and ever. Amen.

But I exhort you, brethren, bear with the word of exhortation: for I have written unto you

in few words. Know ye that our 23 brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have the 24 rule over you, and all the saints. They of Italy salute you.

Grace be with you all. Amen. 25

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read you.

<sup>&</sup>lt;sup>2</sup>Gr. unto the ages of the ages.

### THE GENERAL EPISTLE OF

# JAMES.

James, a <sup>1</sup>servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, <sup>2</sup>greeting.

Count it all joy, my brethren, when ye fall into manifold 3temp-3 tations; knowing that the proof of 4 your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven 7 by the wind and tossed. For let not that man think 4that he shall s receive any thing of the Lord; a doubleminded man, unstable in all his ways.

But let the brother of low de-10 gree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass 11 he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

Blessed is the man that en-12 dureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is 13 tempted. I am tempted 5 of God: for God <sup>6</sup>cannot be tempted with <sup>7</sup>evil, and he himself tempteth no man: but each man is 8tempted, 14 when he is drawn away by his own lust, and enticed. Then the 15 lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be not deceived, my beloved 16 brethren. Every good <sup>9</sup>gift and 17 every perfect boon is from above. coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will 18 he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>10</sup>Ye know this, my beloved 19

<sup>&</sup>lt;sup>2</sup>Gr. wisheth joy. 1 Gr. bondservant. <sup>3</sup>Or, trials 4 Or, that a doubleminded man, unstable in all his ways, shall receive any thing of the Lord. <sup>5</sup>Gr. from. untried in evil <sup>7</sup> Gr. evil things. <sup>8</sup> Or, tempted by his own lust, being drawn away by 10 Or, Know ye it, and enticed 9 Or, giving

brethren. But let every man be swift to hear, slow to speak, slow 20 to wrath: for the wrath of man worketh not the righteousness of 21 God. Wherefore putting away all filthiness and overflowing of 'wickedness, receive with meekness the 2implanted word, which is able to 22 save your souls. But be ye doers of the word, and not hearers only, 23 deluding your own selves. if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in 24 a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he 25 was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed 26 in his doing. If any man 4thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's re-27 ligion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2 My brethren, <sup>5</sup>hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come into your <sup>6</sup>synagogue a man with a gold ring,

in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that 3 weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; 7 are ye not divided 8 in your 4 own mind, and become judges with evil thoughts? Hearken, 5 my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured 6 the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the hon-7 ourable name by the which ye are called? Howbeit if ye fulfil 8 the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, 9 ve commit sin, being convicted by the law as transgressors. For 10 whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For 11 he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak 12 ye, and so do, as men that are to

<sup>&</sup>lt;sup>1</sup>Or, malice <sup>2</sup>Or, inborn <sup>3</sup>Gr. the face of his birth. <sup>4</sup>Or, seemeth to be <sup>5</sup>Or, do ye, in accepting persons, hold the faith . . . glory? <sup>6</sup>Or, assembly <sup>7</sup>Or, do ye not make distinctions <sup>8</sup>Or, among yourselves <sup>9</sup>Gr. which was called upon you.

be judged by a law of liberty.

13 For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that 15 faith save him? If a brother or sister be naked, and in lack of 16 daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? 17 Even so faith, if it have not works, 18 is dead in itself. 'Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. 19 Thou believest that 2God is one: thou doest well: the 3devils also 20 believe, and shudder. But wilt thou know, O vain man, that faith 21 apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? 22 4Thou seest that faith wrought with his works, and by works was 23 faith made perfect; and the scripture was fulfilled which saith. And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by 24 works a man is justified, and not only by faith. And in like man-25 ner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as 26 the body apart from the spirit is dead, even so faith apart from works is dead.

Be not many teachers, my breth-3 ren, knowing that we shall receive 5heavier judgement. For in many 2 things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we 3 put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, 4 though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue 5 also is a little member, and boasteth great things. Behold, 6how much wood is kindled by how small a fire! And the tongue is 6 <sup>7</sup>a fire: 8the world of iniquity among our members is the tongue, which defileth the whole body. and setteth on fire the wheel of <sup>9</sup>nature, and is set on fire by hell. For every 10kind of beasts and 7

<sup>&</sup>lt;sup>1</sup> Or, But some one will say <sup>2</sup> Some ancient authorities read there is one God. <sup>3</sup> Gr. demons. <sup>4</sup> Or, Seest thou... perfect? <sup>5</sup> Gr. greater. <sup>6</sup> Or, how great a forest <sup>7</sup> Or, a fire, that world of iniquity: the tongue is among our members that which &c. <sup>8</sup> Or, that world of iniquity, the tongue, is among our members that which &c. <sup>9</sup> Or, birth <sup>10</sup> Gr. nature.

birds, of creeping things and things in the sea, is tamed, and hath been tamed by 2mankind: 8 but the tongue can no man tame; it is a restless evil, it is full of 9 deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of 10 God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought 11 not so to be. Doth the fountain send forth from the same opening 12 sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water vield sweet.

13 Who is wise and understanding among you? let him shew by his good life his works in meekness 14 of wisdom. But if ye have bitter jealousy and faction in your neart, glory not and lie not against 15 the truth. This wisdom is not awisdom that cometh down from above, but is earthly, <sup>3</sup>sensual, 16 4devilish. For where jealousy and faction are, there is confusion and 17 every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without 5variance, without 18 hypocrisv. And the fruit of

righteousness is sown in peace for them that make peace.

Whence come wars and whence 4 come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, 2 and 7covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and 3 receive not, because ye ask amiss, that ye may spend it in your pleasures. Ye adulteresses, know ye 4 not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that 5 the scripture \*speaketh in vain? <sup>9</sup>Doth the spirit which <sup>10</sup>he made to dwell in us long unto envying? But he giveth "more grace. 6 Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble. Be subject 7 therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will 8 draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: 9 let your laughter be turned to mourning, and your joy to heavi-Humble yourselves in the 10 ness.

<sup>&</sup>lt;sup>1</sup> Or, unto <sup>2</sup> Gr. the human nature. <sup>3</sup> Or, natural Or, animal <sup>4</sup> Gr. demoniacal. <sup>5</sup> Or, doubtfulness Or, partiality <sup>6</sup> Or, by <sup>7</sup> Gr. are jealous. <sup>8</sup> Or, saith in vain, <sup>9</sup> Or, The spirit which he made to dwell in us he yearneth for even unto jealous envy. Or, That spirit which he made to dwell in us yearneth for us even unto jealous envy. <sup>10</sup> Some ancient authorities read dwelleth in us. <sup>11</sup> Gr. a greater grace.

sight of the Lord, and he shall exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a 12 doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?

judgest thy neighbour? 18 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and 14 trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth 15 away. 1For that ye ought to say, If the Lord will, we shall both 16 live, and do this or that. But now ye glory in your vauntings: 17 all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin. 5 Go to now, ye rich, weep and howl for your miseries that are 2 coming upon you. Your riches are corrupted, and your garments s are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony <sup>2</sup>against you, and shall eat your flesh as fire. Ye have laid up

your treasure in the last days. Behold, the hire of the labourers 4 who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have 5 lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, 6 ye have killed the righteous one; he doth not resist you.

Be patient therefore, brethren, 7 until the 3coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until 4it receive the early and latter rain. Be ye also patient; stablish your s hearts: for the 3coming of the Murmur not, 9 Lord is at hand. brethren, one against another, that ve be not judged: behold, the judge standeth before the doors. Take, 10 brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed 11 which endured: ye have heard of the <sup>5</sup>patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

But above all things, my breth- 12 ren, swear not, neither by the heaven, nor by the earth, nor by

<sup>&</sup>lt;sup>1</sup>Gr. Instead of your saying. durance

<sup>&</sup>lt;sup>2</sup>Or, unto

<sup>&</sup>lt;sup>8</sup> Gr. presence.

<sup>4</sup> Or, he

any other oath: but 'let your yea be yea, and your nay, nay; that ye fall not under judgement.

13 Is any among you suffering?

let him pray. Is any cheerful?

14 let him sing praise. Is any among
you sick? let him call for the
elders of the church; and let
them pray over him, <sup>2</sup>anointing
him with oil in the name of the

15 Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall

16 be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man 17 of like <sup>3</sup>passions with us, and he prayed <sup>4</sup>fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; 18 and the heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among you 19 do err from the truth, and one convert him; <sup>5</sup>let him know, that 20 he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

<sup>&</sup>lt;sup>1</sup> Or, let yours be the yea, yea, and the nay, nay anointed <sup>3</sup> Or, nature <sup>4</sup> Gr. with prayer.

Compare Matt. v. 37. <sup>2</sup> Or, having <sup>5</sup> Some ancient authorities read know ye.

### THE FIRST EPISTLE GENERAL OF

## PETER.

1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from 4 the dead, unto an inheritance in-

corruptible, and undefiled, and that fadeth not away, reserved in 5 heaven for you, who by the power of God are guarded through faith

unto a salvation ready to be re-6 vealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold 7 temptations, that the proof of

than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus

your faith, being more precious

Christ: whom not having seen 8 ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and 2full of glory: receiving 9 the end of your faith, even the salvation of your souls. Concern- 10 ing which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching 11 what time or what manner of time the spirit of Christ which was in them did point unto, when it testified beforehand the sufferings 3 of Christ, and the glories that should follow them. To whom it 12 was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into.

Wherefore girding up the loins 13 of your mind, be sober and set your hope perfectly on the grace that <sup>6</sup>is to be brought unto you at the revelation of Jesus Christ; as 14

<sup>&</sup>lt;sup>1</sup> Or, trials <sup>2</sup> Gr. glorified. <sup>6</sup> Gr. is being brought.

<sup>&</sup>lt;sup>3</sup> Gr. unto.

<sup>4</sup> Gr. in.

<sup>&</sup>lt;sup>5</sup>Or, Holy Spirit 521

children of obedience, not fashioning yourselves according to your former lusts in the time of your 15 ignorance: but 'like as he which called you is holy, be ye yourselves also holy in all manner of 16 living; because it is written, Ye shall be holy; for I am holy. 17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your so-18 journing in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without blemish and without 20 spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times 21 for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope 22 might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another 2 from the heart fervently: 23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of 3God, which liveth and abideth. For,

All flesh is as grass,
And all the glory thereof as
the flower of grass.

The grass withereth, and the flower falleth:

But the 4word of the Lord abid-25 eth for ever.

And this is the 4word of good tidings which was preached unto you.

Putting away therefore all 5wick-2 edness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long 2 for the <sup>6</sup>spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye 3 have tasted that the Lord is gracious: unto whom coming, a liv- 4 ing stone, rejected indeed of men, but with God elect, precious, ye 5 also, as living stones, are built up 8a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because 6 it is contained in 9scripture,

Behold, I lay in Zion a chief corner stone, elect, <sup>7</sup>precious: And he that believeth on <sup>10</sup>him shall not be put to shame.

<sup>11</sup>For you therefore which be-7 lieve is the <sup>12</sup>preciousness: but for such as disbelieve,

The stone which the builders rejected,

<sup>&</sup>lt;sup>1</sup>Or, like the Holy One which called you <sup>2</sup> Many ancient authorities read from a clean heart. <sup>3</sup>Or, God who liveth <sup>4</sup>Gr. saying. <sup>5</sup>Or, malice <sup>6</sup>Gr. reasonable. <sup>7</sup>Or, honourable <sup>8</sup>Or, a spiritual house for a holy priesthood <sup>9</sup>Or, a scripture <sup>10</sup>Or, it <sup>11</sup>Or, In your sight <sup>12</sup>Or, honour

1

The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

for they 2stumble at the word, being disobedient: whereunto also they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into this marvellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war 12 against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

Be subject to every 3 ordinance of man for the Lord's sake: whether 14 it be to the king, as supreme; or unto governors, as sent 4 by him for vengeance on evil-doers and for praise to them that do well. 15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

as free, and not <sup>5</sup>using your free-16 dom for a cloke of <sup>6</sup>wickedness, but as bondservants of God. Hon-17 our all men. Love the brother-hood. Fear God. Honour the king.

<sup>7</sup>Servants. be in subjection to 18 your masters with all fear; not only to the good and gentle, but also to the froward. For this is 19 8acceptable, if for conscience 9toward God a man endureth griefs, suffering wrongfully. For what 20 glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is sacceptable with God. For hereunto were ye 21 called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither 22 was guile found in his mouth: who, when he was reviled, reviled 23 not again; when he suffered, threatened not; but committed 10 himself to him that judgeth righteously: who his own self "bare our sins 24 in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose <sup>12</sup>stripes ye were healed. For ye 25 were going astray like sheep; but are now returned unto the Shepherd and <sup>18</sup>Bishop of your souls.

In like manner, ye wives, be 3

<sup>&</sup>lt;sup>1</sup> Gr. who.

<sup>2</sup> Or, stumble, being disobedient to the word

<sup>3</sup> Gr. creation.

<sup>4</sup> Gr. through.

<sup>5</sup> Gr. having.

<sup>6</sup> Or, malice

<sup>7</sup> Gr. Household-servants.

<sup>8</sup> Gr. grace.

<sup>9</sup> Gr. of.

<sup>10</sup> Or, his cause

<sup>11</sup> Or, carried up . . . to the tree

<sup>12</sup> Gr. bruise.

<sup>13</sup> Or, Overseer

in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behaviour 2 of their wives; beholding your chaste behaviour coupled with fear. 3 Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of 4 gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great 5 price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their 6 own 2husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not <sup>3</sup>put in fear by any terror.

7 Ye husbands, in like manner, dwell with your wives according to knowledge, giving honour 4unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8 Finally, be ye all likeminded,
5compassionate, loving as brethren, tenderhearted, humblemind9 ed: not rendering evil for evil, or
reviling for reviling; but contrariwise blessing; for hereunto were

ye called, that ye should inherit a blessing. For,

He that would love life, And see good days.

Let him refrain his tongue from evil,

And his lips that they speak no guile:

And let him turn away from 11 evil, and do good;

Let him seek peace, and pursue it.

For the eyes of the Lord are 12 upon the righteous,

And his ears unto their supplication:

But the face of the Lord is upon them that do evil.

And who is he that will harm 13 you, if ye be zealous of that which is good? But and if ye 14 should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; but sanctify in your hearts Christ 15 as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good 16 conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it 17 is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because 18

<sup>5</sup> Gr. sympathetic.

<sup>&</sup>lt;sup>1</sup>Or, manner of life and not being afraid

<sup>&</sup>lt;sup>2</sup> Or, husbands (as Sarah..... ye are become), doing well, <sup>3</sup> Or. afraid with <sup>4</sup> Gr. unto the female vessel, as weaker.

Christ also 'suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, 19 but quickened in the spirit; in which also he went and preached 20 unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, 2wherein few, that is, eight souls, were saved through 21 water: which also 3after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrec-22 tion of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

4 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same 5mind: for he that hath suffered in the flesh 2 hath ceased from sin; that 7ye no longer should live the rest of your time in the flesh to the lusts of 3 men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abomi-

nable idolatries: wherein they 4 think it strange that ye run not with them into the same excess of riot, speaking evil of you: who 5 shall give account to him that is ready to judge the quick and the dead. For unto this end 9was the 6 gospel preached even to the dead. that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at 7 hand: be ye therefore of sound mind, and be sober unto 10 prayer: above all things being fervent in 8 your love among yourselves; for love covereth a multitude of sins: using hospitality one to another 9 without murmuring: according as 10 each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speak-11 eth, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion 11 for ever and ever. Amen.

Beloved, think it not strange 12 concerning the fiery trial among you, which cometh upon you to prove you, as though a strange

<sup>&</sup>lt;sup>1</sup>Many ancient authorities read died. <sup>2</sup> Or, into which few, that is, eight souls, were e Or, inquiry Or, appeal Or, he no longer . . . his time <sup>3</sup> Or, in the antitype brought safely through water <sup>5</sup>Or, thought <sup>6</sup>Some ancient authorities read unto sins. <sup>8</sup>Or, flood 11 Gr. unto the ages of the ages. <sup>9</sup>Or, were the good tidings preached <sup>10</sup>Gr. prayers.

13 thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding 14 joy. If ye are reproached 'for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth 15 upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler 16 in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glo-17 rify God in this name. For the time is come for judgement to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not 18 the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner Wherefore let them 19 appear ? also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellowelder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be 2 revealed: Tend the flock of God which is among you, <sup>2</sup>exercising

the oversight, not of constraint, but willingly, 3according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it 3 over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief 4 Shepherd shall be manifested, ve shall receive the crown of glory that fadeth not away. 4Likewise, 5 ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore 6 under the mighty hand of God, that he may exalt you in due time; casting all your anxiety 7 upon him, because he careth for you. Be sober, be watchful: 8 your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom 9 withstand stedfast in 5your faith, knowing that the same sufferings are 6accomplished in your 7brethren who are in the world. the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself 8perfect, stablish, strengthen9 you. To 11 him be the dominion 10 for ever and ever. Amen.

Gr. in. <sup>2</sup> Some ancient authorities omit exercising the oversight. <sup>3</sup> Some ancient authorities omit according unto God. <sup>4</sup>Or, Likewise... elder; yea, all of you one to another. Gird yourselves with humility <sup>5</sup>Or, the <sup>6</sup>Gr. being accomplished. <sup>7</sup>Gr. brotherhood. <sup>8</sup>Or, restore <sup>9</sup> Many ancient authorities add settle. <sup>10</sup>Gr. unto the ages of the ages.

By Silvanus, 'our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast 13 therein. 'She that is in Babylon,

elect together with you, saluteth you; and so doth Mark my son. Salute one another with a kiss of 14 love.

Peace be unto you all that are in Christ.

1 Gr. the.

<sup>2</sup>That is, The church, or, The sister.

### THE SECOND EPISTLE GENERAL OF

# PETER.

<sup>1</sup>Simon Peter, a <sup>2</sup>servant and apostle of Jesus Christ, to them that have obtained <sup>3</sup>a like precious faith with us in the righteousness of 'our God and Saviour 2 Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our 3 Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own 4 glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of 6the divine nature, having escaped from the corruption that is in the world by lust. 5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in 6 your virtue knowledge; and in your knowledge 7temperance; and in your 7temperance patience; and 7 in your patience godliness; and in your godliness love of the brethren; and in your love of the breth-8 ren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these 9 things is blind, \*seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, 10 brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus 11 shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Wherefore I shall be ready al- 12 ways to put you in remembrance of these things, though ye know them, and are established in the truth which is with you. And I 13 think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of 14 my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will 15 give diligence that at every time ye may be able after my 9decease to call these things to remembrance. For we did not follow 16 cunningly devised fables, when we

<sup>&</sup>lt;sup>1</sup> Many ancient authorities read Symeon. <sup>2</sup> Gr. bondservant. <sup>3</sup> Gr. an equally precious. <sup>4</sup> Or, our God and the Saviour <sup>5</sup> Some ancient authorities read through glory and virtue.

<sup>&</sup>lt;sup>6</sup> Or, a <sup>7</sup> Or, self-control <sup>8</sup> Or, closing his eyes <sup>9</sup> Or, departure

made known unto you the power and 1coming of our Lord Jesus Christ, but we were eyewitnesses 17 of his majesty. For he 2received from God the Father honour and glory, when there 3came such a voice to him from the excellent glory, This is my beloved Son, in 18 whom I am well pleased: and this voice we ourselves heard 4come out of heaven, when we were with him in the holy mount. 19 And we have the word of prophecv made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a 5dark place, until the day dawn, and the day-star arise in your hearts: 20 knowing this first, that no prophecy of scripture is of 6private in-21 terpretation. For no prophecy ever 7came by the will of man: but men spake from God, being moved by the 8Holy Ghost.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in <sup>9</sup>destructive heresies, denying even the Master that bought them, bringing upon themselves swift 2 destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. 3 And in covetousness shall they

with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels 4 when they sinned, but 10 cast them down to "hell, and committed them to 12 pits of darkness, to be reserved unto judgement; and 5 spared not the ancient world, but preserved Noah with seven others, <sup>13</sup>a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the 6 cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered right-7 eous Lot, sore distressed by the lascivious life of the wicked (for 8 that righteous man dwelling among them, in seeing and hearing, 14 vexed his righteous soul from day to day with their lawless deeds): the Lord knoweth how to 9 deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; but chiefly them that 10 walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at 15 dignities: whereas 11 angels, though greater in might and power, bring not a railing

<sup>&</sup>lt;sup>1</sup> Gr. presence. <sup>2</sup> Gr. having received. <sup>3</sup> Gr. was brought . . . by the majestic glory. <sup>5</sup> Gr. squalid. <sup>6</sup> Or, special 4 Gr. brought. <sup>7</sup> Gr. was brought. 8 Or, Holy Spirit <sup>9</sup>Or, sects of perdition <sup>10</sup>Or, cast them into dungeons <sup>11</sup> Gr. Tartarus. 12 Some 13 Gr. a herald. 15 Gr. glories. ancient authorities read chains. 14 Gr. tormented.

judgement against them before the 12 Lord. But these, as creatures without reason, born 1mere animals 2 to be taken and destroyed, railing in matters whereof they are ignorant, shall in their 3destroying 13 surely be destroyed, suffering wrong as the hire of wrong-doing: men that count it pleasure to revel in the day-time, spots and blemishes, revelling in their 4love-feasts 14 while they feast with you; having eyes full of 5adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness: children 15 of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of 16 wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. 17 These are springs without water, and mists driven by a storm; for whom the blackness of darkness 18 hath been reserved. For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that 19 live in error; promising them liberty, while they themselves are bondservants of corruption; for of <sup>7</sup>whom a man is overcome, of the

same is he also brought into bondage. For if, after they have 20 escaped the defilements of the world through the knowledge of 8the Lord and Saviour Jesus Christ. they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them 21 not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them ac-22 cording to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

This is now, beloved, the second 3 epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should re-2 member the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that 3 9in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where 4 is the promise of his 10 coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully 5

<sup>&</sup>lt;sup>1</sup>Gr. natural. <sup>2</sup>Or, to take and to destroy <sup>3</sup>Or, corruption <sup>4</sup>Many ancient authorities read deceivings. <sup>5</sup>Gr. an adulteress. <sup>6</sup>Many ancient authorities read Bosor. <sup>7</sup>Or, what <sup>8</sup>Many ancient authorities read our. <sup>9</sup>Gr. in the last of the days. <sup>10</sup>Gr. presence.

forget, that there were heavens from of old, and an earth compacted out of water and 'amidst 6 water, by the word of God; by which means the world that then was, being overflowed with water, 7 perished: but the heavens that now are, and the earth, by the same word have been 'stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a 9 thousand years as one day. Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to 10 repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the 3elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be 11 burned up. Seeing that these things are thus all to be dissolved. what manner of persons ought ye to be in all holy living and god-12 liness, looking for and 5earnestly

desiring the <sup>6</sup>coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the <sup>3</sup>elements shall melt with fervent heat? But, according to <sup>13</sup> his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that 14 ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that 15 the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, 16 speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction. Ye there- 17 fore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in the 18 grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and 7for Amen. ever.

<sup>&</sup>lt;sup>1</sup> Or, through <sup>2</sup> Or, stored with fire <sup>3</sup> Or, heavenly bodies <sup>4</sup> The most ancient manuscripts read discovered. <sup>5</sup> Or, hastening <sup>6</sup> Gr. presence. <sup>7</sup> Gr. unto the day of eternity.

#### THE FIRST EPISTLE GENERAL OF

## JOHN.

THAT which was from the beginning, that which we have heard, that which we have seen with our eves, that which we beheld, and our hands handled, concerning the 2 Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was 3 manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus 4 Christ: and these things we write, that 2our joy may be fulfilled.

5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all.
6 If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the 7 truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth 8 us from all sin. If we say that we have no sin, we deceive our-

selves, and the truth is not in us. If we confess our sins, he is faith-9 ful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that 10 we have not sinned, we make him a liar, and his word is not in us.

My little children, these things 2 write I unto you, that ye may not sin. And if any man sin, we have an 3Advocate with the Father, Jesus Christ the righteous: and he is 2 the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know 3 we that we know him, if we keep his commandments. He that saith, 4 I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whose 5 keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abid-6 eth in him ought himself also to walk even as he walked.

Beloved, no new commandment 7 write I unto you, but an old commandment which ye had from the beginning: the old commandment

<sup>&</sup>lt;sup>1</sup> Or, word Gr. Paraclete.

is the word which ye heard. s Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the 9 true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness 10 even until now. He that loveth his brother abideth in the light, and there is none occasion of stum-11 bling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes. 12 I write unto you, my little children, because your sins are for-13 given you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, be-14 cause ye know the Father. <sup>1</sup>I have written unto you, fathers, because ye know him which is from the beginning. 1 have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have 15 overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father

the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And 17 the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the last 18 hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from 19 us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest 2how that they all are not of us. And ye have an anoint-20 ing from the Holy One, and ye know all things. I have not writ-21 ten unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. Who is the liar but he 22 that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son. 23 the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that 24 abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this 25

16 is not in him.

For all that is in

<sup>&</sup>lt;sup>1</sup> Or, I wrote and ye all know.

<sup>&</sup>lt;sup>2</sup>Or, that not all are of us Or, that

<sup>&</sup>lt;sup>8</sup> Some very ancient authorities read

is the promise which he promised 26 <sup>1</sup>us, even the life eternal. things have I written unto you concerning them that would lead 27 you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, 2 and is true, and is no lie, and even as it taught 28 you, 3ye abide in him. And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed 4before him at his If ye know that he is 29 5 coming. righteous, by know that every one also that doeth righteousness is begotten of him.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. 2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if 'he shall be manifested, we shall be like him; for we shall 3 see him even as he is. And every one that hath this hope set on him purifieth himself, even as 4 he is pure. Every one that doeth sin doeth also lawlessness: and 5 sin is lawlessness. And ye know

that he was manifested to 8take away sins; and in him is no sin. Whosoever abideth in him sin-6 neth not: whosoever sinneth hath not seen him, neither 9knoweth My little children, let no 7 man lead you astray: he that doeth righteousness is righteous. even as he is righteous: he that s doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whoso-9 ever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this 10 the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For 11 this is the message which ye heard from the beginning, that we should love one another: not as 12 Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the 13 world hateth you. We know that 14 we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his 15 brother is a murderer: and ye

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read you.

<sup>&</sup>lt;sup>3</sup> Or, abide ye <sup>4</sup> Gr. from him.

<sup>&</sup>lt;sup>8</sup> Or, bear sins <sup>9</sup> Or, hath known

<sup>&</sup>lt;sup>2</sup> Or, so it is true, and is no lie; and even as &c.
<sup>5</sup> Gr. presence.

<sup>6</sup> Or, know ye

<sup>7</sup> Or, it

know that no murderer hath eter-16 nal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for 17 the brethren. But whose hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in 18 him? My little children, let us not love in word, neither with the tongue; but in deed and truth. 19 Hereby shall we know that we are of the truth, and shall 'assure 20 our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, we have boldness toward God; 22 and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. 23 And this is his commandment, that we should 2believe in the name of his Son Jesus Christ, and love one another, even as he 24 gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

4 Beloved, believe not every spirit, but prove the spirits, whether

they are of God: because many false prophets are gone out into the world. Hereby know ye the 2 Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and 3 every spirit which 3confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, 4 and have overcome them: because greater is he that is in you than he that is in the world. They are 5 of the world: therefore speak they as of the world, and the world heareth them. We are of God:6 he that knoweth God heareth us: he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: 7 for love is of God; and every one that loveth is begotten of God, and knoweth God. He that lov-8 eth not knoweth not God; for God is love. Herein was the love 9 of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, 10 not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we 11 also ought to love one another.

<sup>&</sup>lt;sup>1</sup> Gr. persuade. <sup>2</sup> Gr. believe the name. leth Jesus. <sup>4</sup> Or, in our case

<sup>&</sup>lt;sup>3</sup> Some ancient authorities read annul-

12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is per-13 fected in us: hereby know we that we abide in him, and he in us, because he hath given us of 14 his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Sav-15 iour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him. 16 and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in 17 him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we 18 in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is 19 not made perfect in love. We love, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, 2cannot love God whom he hath not seen. 21 And this commandment have we from him, that he who loveth God love his brother also. Whosoever believeth that Jesus

is the Christ is begotten of God:

and whosoever loveth him that begat loveth him also that is begotten of him. Hereby we know 2 that we love the children of God. when we love God, and do his commandments. For this is the 3 love of God, that we keep his commandments: and his commandments are not grievous. whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who 5 is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that 6 came by water and blood, even Jesus Christ; not <sup>3</sup> with the water only, but 3 with the water and 3 with the blood. And it is the Spirit 7 that beareth witness, because the Spirit is the truth. For there are 8 three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we re-9 ceive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the 10 Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, 11 that God gave unto us eternal life,

<sup>&</sup>lt;sup>1</sup>Or, in our case <sup>2</sup> Many ancient authorities read how can he love God whom he hath not seen? <sup>3</sup> Gr. in.

12 and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

**-5.** 21.

These things have I written unto you, that ye may know that ve have eternal life, even unto you that believe on the name of 14 the Son of God. And this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth 15 us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions 16 which we have asked of him. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is <sup>2</sup>a sin unto death: not concerning this do I say that he should make request. All un-17 righteousness is sin: and there is <sup>2</sup>a sin not unto death.

We know that whosoever is 18 begotten of God sinneth not; but he that was begotten of God keepeth <sup>3</sup>him, and the evil one toucheth him not. We know that 19 we are of God, and the whole world lieth in the evil one. And 20 we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. My little chil-21 dren, guard yourselves from idols.

<sup>&</sup>lt;sup>1</sup>Or, he shall ask and shall give him life, even to them &c. <sup>2</sup>Or, sin <sup>3</sup>Or, himself

### THE SECOND EPISTLE OF

# JOHN.

- 1 THE elder unto the elect lady and her children, whom I love in truth; and not I only, but also 2 all they that know the truth; for the truth's sake which abideth in us, and it shall be with us 3 for ever: Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love
- and love. 4 I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that 6 we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should 7 walk in it. For many deceivers

are gone forth into the world. even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that s ye 1lose not the things which 2we have wrought, but that ye receive a full reward. Whosoever 3goeth 9 onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching. the same hath both the Father and the Son. If any one cometh 10 unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting 11 partaketh in his evil works.

Having many things to write 12 unto you, I would not write them with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled. The children of thine 13 elect sister salute thee.

<sup>&</sup>lt;sup>1</sup>Or, destroy

<sup>&</sup>lt;sup>2</sup> Many ancient authorities read ye.

<sup>&</sup>lt;sup>3</sup> Or, taketh the lead

#### THE THIRD EPISTLE OF

## JOHN.

loved, whom I love in truth.

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul pros-3 pereth. For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou 4 walkest in truth. Greater 2joy have I none than 3this, to hear of my children walking in the truth.

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and 6 strangers withal; who bare with ness to thy love before the church: whom thou wilt do well to set forward on their journey worthily 7 of God: because that for the sake of the Name they went forth, taksing nothing of the Gentiles. therefore ought to welcome such, that we may be fellow-workers with the truth.

9 I wrote somewhat unto the who church: but Diotrephes,

THE elder unto Gaius the be-loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring 10 to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth them out of the church. Beloved, imitate not that which is 11 evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. Demetrius hath the witness of all 12 men, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

> I had many things to write unto 13 thee, but I am unwilling to write them to thee with ink and pen: but I hope shortly to see thee, 14 and we shall speak face to face. Peace be unto thee. The friends salute thee. Salute the friends by name.

<sup>1</sup> Or, rejoice greatly, when brethren come and bear witness 3 Or, these things, that I may hear read grace.

<sup>&</sup>lt;sup>2</sup> Some ancient authorities

### THE GENERAL EPISTLE OF

## JUDE.

- 1 Judas, a <sup>1</sup>servant of Jesus Christ, and brother of James, <sup>2</sup>to them that are called, beloved in God the Father, and kept for Je-2 sus Christ: Mercy unto you and peace and love be multiplied.
- 3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all 4 delivered unto the saints. For there are certain men crept in privily, even they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying 3 our only Master and Lord, Jesus Christ.
- Now I desire to put you in remembrance, though ye know all things once for all, how that <sup>4</sup>the Lord, having saved a people out of the land of Egypt, <sup>5</sup>afterward destroyed them that believed not. 6 And angels which kept not their own principality, but left their proper habitation, he hath kept in

everlasting bonds under darkness unto the judgement of the great day. Even as Sodom and Go-7 morrah, and the cities about them. having in like manner with these given themselves over to fornication, and gone after strange flesh. are set forth 6as an example, suffering the punishment of eternal fire. Yet in like manner these 8 also in their dreamings defile the flesh, and set at nought dominion, and rail at <sup>7</sup>dignities. But 9 Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee. But these rail at 10 whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they 8destroyed. Woe unto them! for 11 they went in the way of Cain, and 9ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These 12 are they who are 10 hidden rocks in

<sup>&</sup>lt;sup>1</sup> Gr. bondservant.

Christ, being called

Or, the only Master, and our Lord Jesus Christ

Many very ancient authorities read Jesus.

Gr. the second time.

Or, as an example of eternal fire, suffering punishment

Gr. glories.

Or, corrupted

Or, cast themselves away through

Or, spots

your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; 13 wild waves of the sea, foaming out their own 1shame; wandering stars, for whom the blackness of darkness hath been reserved for 14 ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with 2ten thousands of his 15 holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons for the sake of advantage. But ye, beloved, remember ye

the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said 18 to you, In the last time there shall be mockers, walking after 3their own ungodly lusts. These are 19 they who make separations, 4sensual, having not the Spirit. But 20 ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves 21 in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 5And on some 22 have mercy, 6who are in doubt; and some save, snatching them 23 out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is able to 24 guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our 25 Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and <sup>7</sup>for evermore. Amen.

<sup>&</sup>lt;sup>1</sup> Gr. shames. <sup>2</sup> Gr. his holy myriads. <sup>3</sup> Gr. their own lusts of ungodlinesses. <sup>4</sup> Or, natural Or, animal <sup>5</sup> The Greek text in this passage (And...fire) is somewhat uncertain. <sup>6</sup> Or, while they dispute with you <sup>7</sup> Gr. unto all the ages.

### THE REVELATION

OF

### S. JOHN THE DIVINE.

THE Revelation of Jesus Christ, which God ¹gave him to shew unto his ²servants, even the things which must shortly come to pass: and he sent and signified ³it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and <sup>4</sup>which is to come; and from the seven Spirits which 5 are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and <sup>5</sup>loosed us from our sins <sup>6</sup>by 6 his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the

glory and the dominion for ever and ever. Amen. Behold, he recometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

I am the Alpha and the Omega, 8 saith 8the Lord God, 9which is and which was and 4which is to come, the Almighty.

I John, your brother and par-9 taker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's 10 day, and I heard behind me a great voice, as of a trumpet say-11 ing, What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see 12 the voice which spake with me. And having turned I saw seven

Or, gave unto him, to shew unto his servants the things &c.

of throughout this book.

of Gr. in.

of Gr. unto the ages of the ages.

of Gr. bondservants: and

of Many authorities,

of the ages.



13 golden candlesticks; and in the midst of the ¹candlesticks one like unto 2a son of man, clothed with a garment down to the foot, and girt about at the breasts with a 14 golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were 15 as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many 16 waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp twoedged sword: and his countenance was as the sun shineth in his 17 strength. And when I saw him. I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the 18 first and the last, and the Living one; and I 3was dead, and behold, I am alive 4 for evermore, and I have the keys of death and of 19 Hades. Write therefore the things which thou sawest, and the things which are, and the things which 20 shall come to pass hereafter; the mystery of the seven stars which thou sawest 5in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven 1 candlesticks are seven churches.

To the angel of the church in 2 Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy 2 toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou 3 hast patience and didst bear for my name's sake, and hast not grown weary. But I have this 4 against thee, that thou didst leave thy first love. Remember there-5 fore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. But 6 this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear, 7 let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the <sup>7</sup>Paradise of God.

And to the angel of the church s in Smyrna write;

These things saith the first and the last, which <sup>3</sup>was dead, and lived again: I know thy tribula-9 tion, and thy poverty (but thou

<sup>&</sup>lt;sup>1</sup>Gr. lampstands. the ages of the ages. Gen. ii. 8.

<sup>&</sup>lt;sup>2</sup> Or, the Son of man

<sup>&</sup>lt;sup>8</sup> Gr. became.

Gr. unto

<sup>&</sup>lt;sup>5</sup> Gr. upon.

<sup>&</sup>lt;sup>6</sup> Gr. lampstand.

Or, garden: as in

art rich), and the 'blasphemy of them which say they are Jews, and they are not, but are a syna10 gogue of Satan. Fear not the things which thou art about to suffer: be hold, the devil is about to cast some of you into prison, that ye may be tried; 2and ye shall have 3tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

11 He that hath an ear, let him hear

what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath 13 the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit

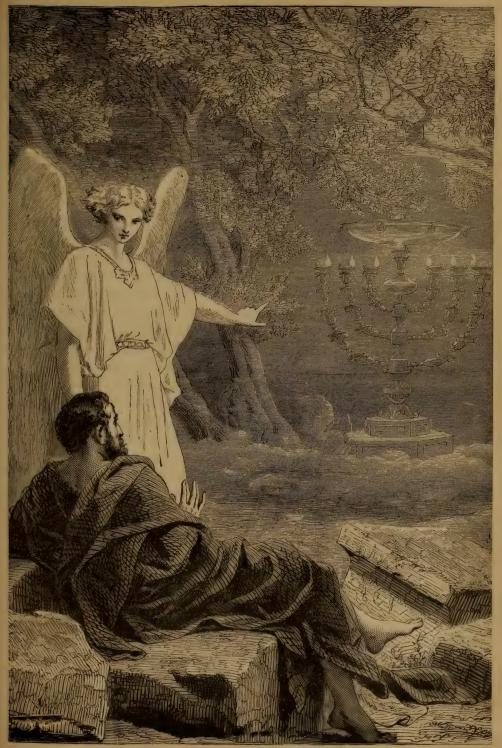
15 fornication. So hast thou also some that hold the teaching of the 16 Nicolaitans in like manner. Re-

pent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an 17 ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the angel of the church 18 in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy 19 works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against 20 thee, that thou sufferest 5the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave 21 her time that she should repent; and she willeth not to repent of her fornication. Behold, I do cast 22 her into a bed, and them that commit adultery with her into great tribulation, except they repent of <sup>6</sup>her works. And I will kill her 23 children with 7death; and all the churches shall know that I am

¹Or, reviling ²Some ancient authorities read and may have. ³Gr. a tribulation of ten days. ¹The Greek text here is somewhat uncertain. ⁵Many authorities, some ancient, read thy wife. ⁵Many ancient authorities read their. ¹Or, pestilence



THE VISION OF THE SEVEN GOLDEN CANDLESTICKS.



he which searcheth the reins and hearts: and I will give unto each one of you according to your 24 works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you 25 none other burden. Howbeit that which ye have, hold fast till I 26 come. And he that overcometh, and he that keepeth my works unto the end, to him will I give 27 authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also 28 have received of my Father: and I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith to the churches.

3 And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou 2 livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have 2 found no works of thine fulfilled before my God. 3 Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come

as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names 4 in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh 5 shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let 6 him hear what the Spirit saith to the churches.

And to the angel of the church 7 in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know 8 thy works (behold, I have 3set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue 9 of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst 10 keep the word of my patience, I also will keep thee from the hour of 4trial, that hour which is to

<sup>&</sup>lt;sup>1</sup> Or, iron; as vessels of the potter, are they broken <sup>2</sup> Many ancient authorities read not found thy works. <sup>3</sup> Gr. given. <sup>4</sup> Or, temptation

come upon the whole 'world, to 2try them that dwell upon the 11 earth. I come quickly: hold fast that which thou hast, that no one 12 take thy crown. He that overcometh, I will make him a pillar in the 3temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and 13 mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God: 15 I know thy works, that thou art neither cold nor hot: I would thou 16 wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my 17 mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and 18 poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I 19 love, I reprove and chasten: be zealous therefore, and repent. Be- 20 hold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, 21 I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that 22 hath an ear, let him hear what the Spirit saith to the churches.

After these things I saw, and 4 behold, a door opened in heaven, and the first voice which I heard. a voice as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must 4come to pass hereafter. Straightway I was in 2 the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he 3 that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the 4 throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

<sup>&</sup>lt;sup>1</sup> Gr. inhabited earth. <sup>2</sup> Or, tempt <sup>8</sup> Or, sanctuary: and so throughout this book. <sup>4</sup> Or, come to pass. After these things straightway &c.

5 And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; 6 and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before 7 and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a 8 flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, which was and which is and 1which is to come. 9 And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth 2 for 10 ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth 2for ever and ever, and shall cast their crowns before the throne, saying, 11 Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and

because of thy will they were, and were created.

And I saw in the right hand 5 of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel 2 proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or on 3 the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, be-4 cause no one was found worthy to open the book, or to look thereon: and one of the elders saith unto 5 me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst 6 of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the 4seven Spirits of God, sent forth into all the earth. And he came, and he 5taketh it 7 out of the right hand of him that sat on the throne. And when he s had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of in-

<sup>&</sup>lt;sup>1</sup>Or, which cometh authorities omit seven.

<sup>&</sup>lt;sup>2</sup>Gr. unto the ages of the ages.
<sup>5</sup>Gr. hath taken.

cense, which are the prayers of 9 the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, 10 and madest them to be unto our God a kingdom and priests; and 11 they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, 12 and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, 13 and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the 14 dominion, 1 for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

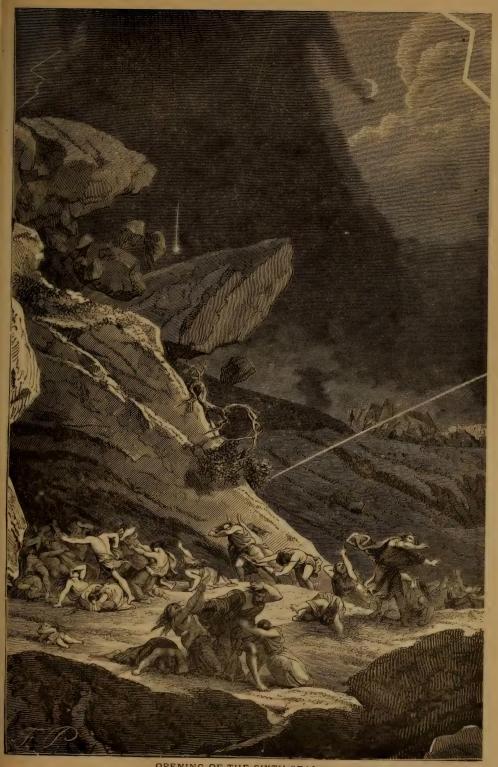
6 And I saw when the Lamb opened one of the seven seals, ing creatures saying as with a voice of thunder, Come<sup>2</sup>. And I 2 saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

And when he opened the sec-3 ond seal, I heard the second living creature saying, Come<sup>2</sup>. And 4 another horse came forth, a red horse: and to him that sat thereon it was given to take \*peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And when he opened the third 5 seal. I heard the third living creature saying, Come2. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it 6 were a voice in the midst of the four living creatures saying, A 4measure of wheat for a 5penny, and three measures of barley for a <sup>5</sup>penny; and the oil and the wine hurt thou not.

And when he opened the fourth 7 seal, I heard the voice of the fourth living creature saying, Come<sup>2</sup>. And I saw, and behold, 8 a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them and I heard one of the four liv- authority over the fourth part of

<sup>&</sup>lt;sup>2</sup> Some ancient authorities add and see. <sup>1</sup> Gr. unto the ages of the ages. ancient authorities read the peace of the earth. 4 Gr. chænix, a small measure. 5 See marginal note on Matt. xviii. 28.



OPENING OF THE SIXTH SEAL.



the earth, to kill with sword, and with famine, and with <sup>1</sup>death, and by the wild beasts of the earth.

And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they 10 held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should 2be fulfilled.

And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is 14 shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved 15 out of their places. And the kings of the earth, and the princes, and the 3chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the 16 mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their 17 wrath is come; and who is able to stand?

After this I saw four angels 7 standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw 2 another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt 3 not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the num- 4 ber of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

Of the tribe of Judah were 5 sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

Of the tribe of Asher twelve 6 thousand:

<sup>&</sup>lt;sup>1</sup>Or, pestilence <sup>2</sup> Some ancient authorities read have fulfilled their course. <sup>3</sup>Or, military tribunes Gr. chiliarchs.

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

7 Of the tribe of Simeon twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

8 Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms 10 in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the 11 throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living crea-

<sup>1</sup>Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God <sup>2</sup>for ever and ever. Amen.

tures; and they fell before the throne on their faces, and wor-

And one of the elders answered, 13 saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I 3say unto him, My lord, 14 thou knowest. And he said to me. These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they 15 before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall 16 hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the 17 midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

And when he opened the sev-8 enth seal, there followed a silence in heaven about the space of half an hour. And I saw the seven 2 angels which stand before God; and there were given unto them seven trumpets.

And another angel came and 3 stood 'over the altar, having a golden censer; and there was given unto him much incense, that he should <sup>5</sup>add it unto the prayers of

F Gr. The blessing, and the glory, &c. said. Or, at 5 Gr. give.

all the saints upon the golden altar 4 which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's 5 hand. And the angel 2taketh the censer; and he filled it with the fire of the altar, and cast it 3 upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast <sup>3</sup>upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the 9 sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of 11 the waters; and the name of the star is called Wormwood: and the

third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, 12 and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

And I saw, and I heard <sup>4</sup>an 13 eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

And the fifth angel sounded, 9 and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened 2 the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke 3 came forth locusts upon the earth; and power was given them, as the scorpions of the earth have And it was said unto 4 them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but

only such men as have not the seal of God on their foreheads. 5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it 6 striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death 7 fleeth from them. And the 1shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as 8 men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses 10 rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. 11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name <sup>2</sup>Apollyon.

The first Woe is past: behold, there come yet two Woes hereafter.

13 And the sixth angel sounded, and I heard <sup>3</sup>a voice from the horns of the golden altar which is

before God, one saying to the sixth 14 angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed, 15 which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the num- 16 ber of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw the horses 17 in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By 18 these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of the 19 horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads: and with them they do hurt. And 20 the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship 4devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of their 21

murders, nor of their sorceries, por of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet 2 as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, 3 and his left upon the earth; and he cried with a great voice, as a lion roareth: and when he cried. the seven thunders uttered their 4 voices. And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them 5 not. And the angel which I saw standing upon the sea and upon the earth lifted up his right hand 6 to heaven, and sware by him that liveth 'for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, <sup>2</sup>and the sea and the things that are therein, that there shall be 7 3time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants

the prophets. And the voice 8 which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went 9 unto the angel, saying unto him that he should give me the little And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little 10 book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, Thou 11 must prophesy again 4over many peoples and nations and tongues and kings.

And there was given me a reed 11 like unto a rod: 5 and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court 2 which is without the temple 6leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto 3 my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two 4

<sup>&</sup>lt;sup>1</sup> Gr. unto the ages of the ages.
things that are therein.
<sup>3</sup> Or, delay without.

<sup>&</sup>lt;sup>2</sup> Some ancient authorities omit and the sea and the <sup>4</sup> Or, concerning <sup>5</sup> Gr. saying. <sup>6</sup> Gr. cast

olive trees and the two 'candlesticks, standing before the Lord 5 of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be 6 killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall de-7 sire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. 8 And their 2dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was 9 crucified. And from among the peoples and tribes and tongues and nations do men look upon their <sup>2</sup>dead bodies three days and a half, and suffer not their dead 10 bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on 11 the earth. And after the three days and a half the breath of life

from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a 12 great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there 13 was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake 3 seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

The second Woe is past: be-14 hold, the third Woe cometh quickly.

And the seventh angel sounded; 15 and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign 4for ever and ever. And the four and 16 twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O 17 Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. And the nations were 18 wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and

<sup>&</sup>lt;sup>1</sup> Gr. lampstands.

<sup>2</sup> Gr. carcase.

<sup>&</sup>lt;sup>3</sup> Gr. names of men, seven thousand.

Gr. unto the ages of the ages.

to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his 'covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown 2 of twelve stars; and she was with child: and she crieth out, travailing in birth, and in pain to be 3 delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. 4 And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he 5 might devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto 6 his throne. And the woman fled into the wilderness, where she

hath a place prepared of God, that

there they may nourish her a thousand two hundred and threescore days.

And there was war in heaven: 7 Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither 8 was their place found any more in heaven. And the great dragon 9 was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole <sup>2</sup>world; he was cast down to the earth, and his angels were cast down with him. And I heard a 10 great voice in heaven, saying, <sup>3</sup>Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame 11 him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and 12 ye that 'dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw that 13 he was cast down to the earth, he persecuted the woman which

<sup>&</sup>lt;sup>1</sup>Or, testament <sup>2</sup>Gr. inhabited earth. <sup>3</sup>Or, Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's <sup>4</sup>Gr. tabernacle.

14 brought forth the man child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of 15 the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried 16 away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testi-13 mony of Jesus: and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads 2 names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his 3 throne, and great authority. And I saw one of his heads as though it had been 1 smitten unto death;

and his death-stroke was healed: and the whole earth wondered after the beast; and they wor- 4 shipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him a 5 mouth speaking great things and blasphemies; and there was given to him authority 2 to continue forty and two months. And he opened 6 his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that 3dwell in the heaven. 4And it 7 was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth s shall worship him, every one whose name hath not been 5 written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man 9 hath an ear, let him hear. 6If 10 any man 7is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And I saw another beast com- 11

<sup>&</sup>lt;sup>1</sup> Gr. slain. <sup>2</sup> Or, to do his works during See Dan. xi. 28. <sup>3</sup> Gr. tabernacle. <sup>4</sup> Some ancient authorities omit And it was given . . . overcome them. <sup>5</sup> Or, written from the foundation of the world in the book . . . slain <sup>6</sup> The Greek text in this verse is somewhat uncertain. <sup>7</sup> Or, leadeth into captivity

ing up out of the earth; and he had two horns like unto a lamb, 12 and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was 13 healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of 14 men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and 15 lived. And it was given unto him to give breath to it, even to the image of the beast, 'that the image of the beast should both speak, and cause that as many as should not worship the image of 16 the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their 17 forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his 18 name. Here is wisdom. He that

hath understanding, let him count the number of the beast; for it is the number of a man: and his number is <sup>2</sup>Six hundred and sixty and six.

And I saw, and behold, the 14 Lamb standing on the mount Zion. and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it 3 were a new song before the throne, and before the four living creatures and the elders; and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they 4 which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And in their 5 mouth was found no lie: they are without blemish.

And I saw another angel flying 6 in mid heaven, having an eternal gospel to proclaim unto them that <sup>3</sup>dwell on the earth, and unto

<sup>&</sup>lt;sup>1</sup> Some ancient authorities read that even the image of the beast should speak; and he shall cause &c.

<sup>2</sup> Some ancient authorities read Six hundred and sixteen.

<sup>3</sup> Gr. sit.

every nation and tribe and tongue 7 and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon 10 his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 and the smoke of their torment goeth up 2 for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth 12 the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying, Write, Blessed are the dead

which die 3 in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

And I saw, and behold, a white 14 cloud; and on the cloud *I saw* one sitting like unto <sup>4</sup>a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from 15 the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is <sup>5</sup>overripe. And he that sat on the 16 cloud cast his sickle upon the earth; and the earth was reaped.

And another angel came out 17 from the temple which is in heaven, he also having a sharp sickle. And another angel came 18 out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And 19 the angel cast his sickle into the earth, and gathered the evintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God. And the wine- 20 press was trodden without the city, and there came out blood from the winepress, even unto the

<sup>&</sup>lt;sup>1</sup>Gr. mingled. saith the Spirit

<sup>&</sup>lt;sup>2</sup> Gr. unto ages of ages.

<sup>3</sup> Or. the Son

<sup>5</sup> Gr. dried up.

<sup>&</sup>lt;sup>3</sup> Or, in the Lord. From henceforth, yea, up. <sup>6</sup> Gr. vine.

bridles of the horses, as far as a thousand and six hundred furlongs.

- 15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God.
- 2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing 'by the glassy sea, havaing harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the 'ages.
- 4 Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.
- 5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was 6 opened: and there came out from the temple the seven angels that had the seven plagues, arrayed <sup>3</sup>with *precious* stone, pure and bright, and girt about their breasts 7 with golden girdles. And one of

the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth 'for ever and ever. And the temple was filled with 8 smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

And I heard a great voice out 16 of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

And the first went, and poured 2 out his bowl into the earth; and 5it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

And the second poured out his 3 bowl into the sea; and 5it became blood as of a dead man; and every 6living soul died, even the things that were in the sea.

And the third poured out his 4 bowl into the rivers and the fountains of the waters; <sup>7</sup>and <sup>5</sup>it became blood. And I heard the angel 5 of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus <sup>8</sup>judge: for they poured 6 out the blood of saints and prophets, and blood hast thou given

<sup>&</sup>lt;sup>1</sup>Or, upon <sup>2</sup> Many ancient authorities read nations. <sup>3</sup> Many ancient authorities read in linen. <sup>4</sup> Gr. unto the ages of the ages. <sup>5</sup> Or, there came <sup>6</sup> Gr. soul of life. <sup>7</sup> Some ancient authorities read and they became. <sup>8</sup> Or, judge. Because they . . . prophets, thou hast given them blood also to drink

them to drink: they are worthy.
7 And I heard the altar saying,
Yea, O Lord God, the Almighty,
true and righteous are thy judgements.

8 And the fourth poured out his bowl upon the sun; and it was given unto 'it to scorch men with 9 fire. And men were scorched with great heat: and they blasphemed the name of the God

which hath the power over these plagues; and they repented not

to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues

11 for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising.

13 And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were

14 frogs: for they are spirits of <sup>2</sup>devils, working signs; which go forth <sup>3</sup>unto the kings of the whole <sup>4</sup>world, to gather them together

unto the war of the great day of God, the Almighty. (Behold, I 15 come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they 16 gathered them together into the place which is called in Hebrew Har-Magedon.

And the seventh poured out his 17 bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were 18 lightnings, and voices, and thunders; and there was a great earthquake, such as was not since 5there were men upon the earth, so great an earthquake, so mighty. And 19 the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island 20 fled away, and the mountains were not found. And great hail, every 21 stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

And there came one of the 17 seven angels that had the seven bowls, and spake with me, saying,

<sup>5</sup> Some

Or, him <sup>2</sup> Gr. demons. <sup>3</sup> Or, upon <sup>4</sup> Gr. inhabited earth. ancient authorities read there was a man.

Come hither, I will shew thee the judgement of the great harlot that 2 sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her for-3 nication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, 'full of names of blasphemy, having 4 seven heads and ten horns. And the woman was arrayed in purple and scarlet, and 2decked with gold and precious stone and pearls. having in her hand a golden cup full of abominations, 3even the unclean things of her fornication, 5 and upon her forehead a name written, 4MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE 6 EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the <sup>5</sup>martyrs of Jesus. And when I saw her, I wondered with a great 7 wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. 8 The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go

into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written 7in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and 8shall come. Here is the 9mind which 9 hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and 10 they are 10 seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And 11 the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that 12 thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and 13 they give their power and authority unto the beast. These 14 shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful. And he saith 15 unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the 16 ten horns which thou sawest, and

<sup>&</sup>lt;sup>1</sup>Or, names full of blasphemy
<sup>2</sup>Gr. gilded.
<sup>3</sup>Or, and of the unclean things
<sup>4</sup>Or, a mystery, BABYLON THE GREAT
<sup>5</sup>Or, witnesses
<sup>6</sup>Some ancient authorities
read and he goeth.
<sup>7</sup>Gr. on.
<sup>8</sup>Gr. shall be present.
<sup>9</sup>Or, meaning
<sup>10</sup>Or, there are

the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with 17 fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accom-18 plished. And the woman whom thou sawest is the great city, which 'reigneth over the kings of the earth.

18 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. 2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of 2devils, and a 3hold of every unclean spirit, and a 3hold of every unclean and hateful bird. 3 For 4by 5the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her <sup>6</sup>wantonness.

4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: 5 for her sins <sup>7</sup>have reached even

unto heaven, and God hath remembered her iniquities. Render 6 unto her even as she rendered. and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. How much so-7 ever she glorified herself, and waxed swanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in 8 one day shall her plagues come, death, and mourning, and famine: and she shall be utterly burned with fire; for strong is 9the Lord God which judged her. And the 9 kings of the earth, who committed fornication and lived 10 wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, standing 10 afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come. And the merchants of the earth 11 weep and mourn over her, for no man buyeth their 11 merchandise any more; 11 merchandise of gold, 12 and silver, and precious stone, and pearls, and fine linen, and purple. and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made

<sup>&</sup>lt;sup>1</sup> Gr. hath a kingdom. <sup>2</sup> Gr. demons. <sup>3</sup> Or, prison <sup>4</sup> Some authorities read of the wine . . . have drunk. <sup>5</sup> Some ancient authorities omit the wine of. <sup>6</sup> Or, luxury <sup>7</sup> Or, clave together <sup>8</sup> Or, luxurious <sup>9</sup> Some ancient authorities omit the Lord. <sup>10</sup> Or, luxuriously <sup>11</sup> Gr. cargo.

of most piccious wood, and of 13 brass, and iron, and marble; and cinnamon, and 1spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep: and merchandise of horses and chariots and 2slaves; and 14 3 souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall 15 find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; 16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and 4decked with gold and precious 17 stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as 5gain their living by sea, stood afar off, 18 and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? 19 And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one

hour is she made desolate. Re-20 joice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

And 6a strong angel took up a 21 stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers 22 and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, 7of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee: and the light of a lamp shall shine 23 no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was 24 found the blood of prophets and of saints, and of all that have been slain upon the earth.

After these things I heard as it 19 were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God; for true and 2 righteous are his judgements; for he hath judged the great harlot,

<sup>&</sup>lt;sup>1</sup> Gr. amomum. <sup>2</sup> Gr. bodies. <sup>3</sup> Or, lives <sup>4</sup> Gr. gilded. <sup>5</sup> Gr. work the sea. <sup>6</sup> Gr. one. <sup>7</sup> Some ancient authorities omit of whatsoever craft.

which did corrupt the earth with her fornication, and he avenged the blood of his servants 3 at her hand. And a second time they 'say, Hallelujah. And her smoke goeth up 2 for ever and ever. 4 And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, 5 Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the 6 small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the 7 Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself 8 ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts 9 of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. 10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw the heaven opened; 11 and behold, a white horse, and he that sat thereon, 3called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, 12 and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a 13 garment 4sprinkled with blood: and his name is called The Word of God. And the armies which are 14 in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth 15 proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the <sup>5</sup>winepress of the fierceness of the wrath of Almighty God. And he 16 hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing 17 in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; that ye may 18 eat the flesh of kings, and the

<sup>&</sup>lt;sup>1</sup> Gr. have said. <sup>2</sup> Gr. unto the ages of the ages. called. <sup>4</sup> Some ancient authorities read dipped in the fierceness. <sup>6</sup> Gr. one.

<sup>&</sup>lt;sup>5</sup>Some ancient authorities omit <sup>5</sup>Gr. winepress of the wine of

flesh of 'captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the 20 horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brim-21 stone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

down out of heaven, having the key of the abyss and a great chain 2 in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and they 4 sat upon them, and judgement was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The 5 rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he 6 that hath part in the first resurrection: over these the second death hath no 3power; but they shall be priests of God and of Christ, and shall reign with him 4a thousand years.

And when the thousand years 7 are finished, Satan shall be loosed out of his prison, and shall come 8 forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went 9 up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down 5 out of heaven, and devoured them. And 10 the devil that deceived them was

<sup>&</sup>lt;sup>1</sup> Or, military tribunes Gr. chiliarchs. <sup>2</sup> Gr. upon. <sup>3</sup> Or, authority ancient a thorities read the. <sup>5</sup> Some ancient authorities insert from God.

cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night 'for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, 13 according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their 14 works. And death and Hades were cast into the lake of fire. This is the second death, even 15 the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

2 And I saw 2the holy city, new Jerusalem, coming down out of heaven from God, made ready as

a bride adorned for her husband. And I heard a great voice out of the 3 throne saying, Behold, the tabernacle of God is with men, and he shall 3dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe 4 away every tear from their eves: and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne 5 said, Behold, I make all things new. And he saith, 5Write: for these words are faithful and true. And he said unto me, They are 6 come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit 7 these things; and I will be his God, and he shall be my son. But for the fearful, and unbe-8 lieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone: which is the second death.

And there came one of the 9 seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake

<sup>&</sup>lt;sup>1</sup> Gr. unto the ages of the ages.

<sup>2</sup> Or, the holy city Jerusalem coming down new out of heaven

<sup>3</sup> Gr. tabernacle.

<sup>4</sup> Some ancient authorities omit, and be their God.

Or, Write, These words are faithful and true.

with me, saying, Come hither, I will shew thee the bride, the wife 10 of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, 11 having the glory of God: her 'light was like unto a stone most precious, as it were a jasper stone, 12 clear as crystal: having a wall great and high; having twelve <sup>2</sup>gates, and at the <sup>2</sup>gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east were three 2gates; and on the north three 2gates; and on the south three 2gates; and on 14 the west three 2gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the 15 Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the 2gates thereof, and the wall 16 thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth and the 17 height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man,

that is, of an angel. And the build-18 ing of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of 19 the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, <sup>3</sup>sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, 20 sardius; the seventh, chrysolite; the eight, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve 2gates 21 were twelve pearls; each one of the several 2gates was of one pearl: and the street of the city was pure gold, 5as it were transparent glass. And I saw no tem- 22 ple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath 23 no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk 7amidst 24 the light thereof: and the kings of the earth do bring their glory into it. And the 2gates thereof 25 shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and 26 the honour of the nations into it: and there shall in no wise enter 27 into it any thing sunclean, or he

Gr. luminary. parent as glass

<sup>&</sup>lt;sup>2</sup> Gr. portals.

<sup>5</sup> Or, lapis lazuli Or, and the Lamb, the lamp thereof

<sup>4</sup> Or, sapphire 5 Or, trans-7 Or, by 8 Gr. common.

that <sup>1</sup>maketh an abomination and a lie: but only they which are written in the Lamb's book of life. 22 And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of 2 God and of 2the Lamb, in the midst of the street thereof. And on this side of the river and on that was 3the tree of life, bearing twelve \*manner of fruits, yielding its fruit every month: and the leaves of the tree were for the 3 healing of the nations. And there shall be 5no curse any more: and the throne of God and of the Lamb shall be therein: and his 4 servants shall do him service; and they shall see his face; and his name shall be on their foreheads. 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever. 6 And he said unto me. These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. 7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard

and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, 9 See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

And he saith unto me, Seal not 10 up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him 11 do unrighteousness 'still: and he that is filthy, let him be made filthy 'still: and he that is righteous, let him do righteousness 7still: and he that is holy, let him be made holy <sup>7</sup>still. Behold, I 12 come quickly; and my \*reward is with me, to render to each man according as his work is. I am 13 the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they 14 that wash their robes, that they may have 9the right to come to the tree of life, and may enter in by the 10 gates into the city. Without 15 are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

I Jesus have sent mine angel 16 to testify unto you these things

Or, doeth Or, the Lamb. In the midst of the storet thereof, and on either side of the river, was the tree of life Or, a tree Or, every of fruit Or, no more any thing accursed Gr. unto the ages of the ages. Or, yet more Or, wages Or, the authority over

<sup>1</sup>for the churches. I am the root and the offspring of David, the bright, the morning star.

17 2And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add 3unto them, God shall add <sup>3</sup>unto him the plagues which are written in this book: and if any 19 man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, 4which are written in this book.

He which testifieth these things 20 saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus<sup>5</sup> 21 be 6with the saints. Amen.

<sup>1</sup> Gr. over. 8 Gr. upon. 2 Or. Both Or, even from the things which are amitten <sup>5</sup> Some ancient authorities add Christ. <sup>6</sup>Two ancient authorities read with all.

### LIST OF READINGS AND RENDERINGS

PREFERRED BY THE AMERICAN COMMITTEE, RECORDED AT THEIR DESIRE.

SEE PREFACE, PAGE 7.

#### CLASSES OF PASSAGES.

- I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words δαίμων, δαιμόνιον); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
  - IX. After "Baptize" let the marg. "Or, in" and the text "with" exchange places.
  - X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.

- XI. Wherever "patience" occurs as the rendering of ὑπομονή add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let ἀσσάριον (Matt. x. 29; Luke xii. 6) be translated "penny," and δηνάριον "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, God and the Father" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, God and our Father"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. Or, God and his Father, viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

### MATTHEW.

- III. 7 Against "to his baptism" add marg. Or, for baptism10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.
- VI. 11 Let the marg. read Gr. our bread for the coming day, or our needful bread. So in Luke xi. 3.
  - 27 For "his stature" read "the measure of his life" (with marg. Or, his stature) So in Luke xii. 25.
- VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"
  - IX. 6, 8 For "power" read "authority" (see marg. ) So in Mark ii. 10; Luke v. 24.
  - X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.
- XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]
  - 31 "unto men" strike out the marg.
- XIX. 14 For "of such is" read "to such belongeth" with marg. Or, of such is So in Mark x. 14; Luke xviii. 16.
- XX. 1 For "that is" read "that was"
- XXII. 23 For marg. read "Many ancient authorities read saying."
- XXIII. 9 For "Father, which is in heaven" read "Father, even he who is in heaven." 23 For "judgement" read "justice" So in Luke xi. 42.
- XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.
- XXVII. 27 For "palace" read "Prætorium" with marg. Or, palace [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

### MARK.

- II. 4, 9, 11, 12 "bed" add marg. Or, pallet So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.
- VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]
  - X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
    - 32 "and they that followed" etc. omit the marg.
    - 45 For "For verily" etc. read "For the Son of man also" etc.
- XI. 24 For "have received" read "receive" with marg. Gr. received.
- XIV. 3 For "spikenard" read "pure nard" (with marg. Or, liquid nard), and omit marg. So in John xii. 3.

#### LUKE.

- I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
  - 70 For "since the world began" read "of old" Similarly Acts iii, 21; xv. 18.
- II. 34 For "and rising up" read "and the rising"
  - 37 For "even for" read "even unto"
- III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse any one wrongfully" and omit marg.
  - 20 For "added yet this above all" read "added this also to them all"
- IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
- VI. 16 For "was the traitor" read "became a traitor"
- VIII. 3 For "Chuza" read "Chuzas"
  - 29 For "commanded" read "was commanding"
  - 33 For "were choked" read "were drowned"
  - IX. '12 For "victuals" read "provisions"
    - 18 For "alone" read "apart"
    - 46 For "should be greatest" read "was the greatest"
  - XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]
- XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, how I would that it were already kindled!)
- XIII. 32 "I am perfected" add marg. Or, I end my course
  - XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read have been filled.)
- XVII. 6 Read "If ye had faith" etc. and "it would obey you."
  - 11 For "through the midst of" read "along the borders of" and substitute the present text for marg.
- XVIII. 5 "lest she wear me" etc. add marg. Or, lest at last by her coming she wear me out
  - 7 For "and he" etc. read "and yet he" etc. with the marg. Or, and is he slow to punish on their behalf?

- XIX. 29 For "the mount of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.
  - 42 "day" add marg. Some ancient authorities read thy day. "peace" add marg. Some ancient authorities read thy peace.
- XX. 20 "rule" add marg. Or, ruling power
- XXII. 24 For "is accounted" read "was accounted"
  - 70 For "Ye say that I am" read "Ye say it, for I am" and substitute the text for the marg.
- XXIII. 2 "Christ a king" omit the marg.
  - 15 "he sent him" etc. add marg. Many ancient authorities read I sent you to him.
  - 23 For "instant" read "urgent"
  - 46 Let margin and text exchange places.
- XXIV. 30 Read "he took the bread and blessed; and breaking it he gave to them"
  - 38 For "reasonings" read "questionings"

#### JOHN.

- I. 3, 10, 17 Substitute the marginal rendering for the text.
- II. 17 For "The zeal of thine house" read "Zeal for thy house"
- III. 20 For "ill" read "evil" So in v. 29.
  - 29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]
  - V. 27 Substitute the marginal rendering for the text.
- VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add yet.
  - 21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
  - 23 "a man every whit whole" add marg. Gr. a whole man sound.
  - 38 For "out of his belly" read "from within him" (with marg. Gr. out of his belly.)
- VIII. 24, 28 "I am he" omit marg. (and the corresponding portion of marg. ) So in xiii. 19.
  - 25 Substitute for the present marg.2 Or, Altogether that which I also speak unto
  - 26 "unto the world" omit marg.3 "Gr. into."
  - 44 For "stood" read "standeth" and omit marg.6
  - 52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]
  - 58 For "was" read "was born" and omit marg.3
  - X. 8 "before me" add marg. Some ancient authorities omit before me.
  - XII. 43 For "the glory of men . . . the glory of God" read "the glory that is of men . . . the glory that is of God"
- XIV. 1 Let marg. and the text exchange places.
  - 14 For "shall ask me any thing" read "shall ask any thing" and let marg.2 read Many ancient authorities add me.

- XVI. 25, 29 For "proverbs" read "dark sayings"
- XVII. 24 For "I will" read "I desire"
- XVIII. 37 For "Thou sayest that" etc. read "Thou sayest it, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70.]
  - XXI. 7 "was naked" add marg. Or, had on his under garment only

#### ACTS OF THE APOSTLES.

- II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
- III. 21 For "since the world began" read "from of old"
- VIII. 16 For "he was fallen" read "it was fallen"
- XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read suffered he their manners."
- XIV. 9 "made whole" omit marg.1
  - XV. 18 For "from the beginning of the world" read "from of old"
    - 23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.
- XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
- XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)
  - XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest Mss., read God.)
- XXI. 10 For "many days" read "some days"
- XXIII. 30 "against the man" etc. add marg. Many ancient authorities read against the man on their part, I sent him to thee, charging etc.
  - 35 For "hear thy cause" read "hear thee fully"
- XXIV. 17 For "many years" read "some years"
- XXV. 3 For "laying wait" read "laying a plot"
- XXVI. 28 "With but" etc. add marg. Or, In a little time
  - 29 "whether with little" etc. add marg. Or, both in little and in great, i. e. in all respects

## XXVII. 37 Omit marg.<sup>2</sup>

#### ROMANS.

- I. 17 For "by faith" read "from faith" and omit the marg.
  - 18 For "hold down" read "hinder"
- II. 12 "have sinned" add marg. Gr. sinned.
  - 13 For "a law" read "the law"

- 14 For "which have no" read "that have not the"
  For "having no" read "not having the"
- 14, 15 Enclose in a parenthesis.
- 15 "their thoughts" etc. add marg. Or, their thoughts accusing or else excusing them one with another
- 18 In marg. for "provest" read "dost distinguish"
- 22 Omit the marg.
- III. 9 For "in worse case" read "better" and omit the marg.
  - 21 Begin a paragraph.
  - 23 "have sinned" add marg. Gr. sinned.
  - 25 "set forth" omit marg. ("purposed")

    For "by his blood" read "in his blood" (retaining the comma after "faith")

    and omit marg. 9
  - 31 Make a paragraph of verse 31.
- IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.
- V. 1 For "let us have" read "we have" and in marg. read Many ancient authorities read let us have. So in verses 2, 3 for "let us" read "we" (twice).
  - 7 Omit marg.8 ("that which is good")
- VI. 7 "justified" add marg. Or, released
- VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"
- VIII. 3 Let marg. ("and for sin") and the text exchange places.
  - 5, 6, 9, 13 For "spirit" read "Spirit"
  - 13 For "mortify" read "put to death" and omit marg.2
  - 24 For "by" read "in" (with marg. Or, by)
  - 26 For "himself" read "itself"
  - 34 For "shall condemn" read "condemneth"
  - IX. 5 For marg.8 read Or, flesh: he who is over all, God, be blessed for ever
    - 22 "willing" add marg. Or, although willing
  - XI. 11 Begin the paragraph here instead of at ver. 13.
  - XII. 1 For "reasonable" read "spiritual" with marg. Gr. belonging to the reason.
    - 6 Omit marg.9 ("the faith")
    - 19 Let marg.3 ("the wrath of God") and the text exchange places.

#### I CORINTHIANS.

- I. 18 For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.
  - 19 For "And . . . reject" read "And the discernment of the discerning will I bring to nought"
  - 26 Omit marg.6 ("Or, have part therein")

- II. 6 For "the perfect" read "them that are fullgrown"
  - 8 For "knoweth" read "hath known"
  - 12 For "is of God" read "is from God"
    For "are freely given to us by God" read "were freely given to us of God"
  - 13 For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg.
  - 14 "natural" add marg. Or, unspiritual; Gr. psychical.
- IV. 8 For "have reigned" read "have come to reign"
  - 9 For "and to angels" read "both to angels" and substitute the present text for the marg.
  - 21 For "meekness" read "gentleness"
  - V. 10, 11 Let marg. 3 and 4 and the text exchange places.
- VII. 6 For "permission" read "concession"
  - 21 Let marg.2 ("nay, even if") and the text exchange places.
  - 25 For "faithful" read "trustworthy"
  - 26 For "the present distress" read "the distress that is upon us"
  - 31 For "abusing it" read "using it to the full" and omit the margin.
- VIII. 3 For "of him" read "by him"
  - 8 "commend" add marg. Gr. present.
  - IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "altogether" for the marg.
    - 27 "have preached" add marg. Or, have been a herald
  - XI. 10 Omit marg.1 ("have authority over")
    - 19 For "heresies" read "factions" (with marg. Gr. heresies.)
    - 27 For "unworthily" read "in an unworthy manner"
  - XII. 31 Read "And moreover a most excellent way" etc.
- XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg. 4 and 5.
  - 13 Omit marg. ("but greater than these")
- XIV. 3 For "comfort" read "exhortation"
  - 33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
- XV. 2 Adopt marg. for the text (substituting "the word which" for "what").
  - 8 For "as unto . . . time" read "as to the child untimely born"
  - 19 Let marg.4 and the text exchange places.
  - 33 For "Evil company doth corrupt good manners" read "Evil companionsnips corrupt good morals"
  - 34 For "Awake up" read "Awake to soberness" and omit marg.1
  - 44, 46 "natural" add marg. Gr. psychical.
  - 51 For "We shall not all" read "We all shall not" and put the present text into the marg.

#### 2 CORINTHIANS.

- I. 9 For "answer" read "sentence" (with marg. Gr. answer.)
  - 15 For "before" read "first"
  - 24 Read in the text "for in faith ye stand fast"
- II. 14 Begin a new paragraph with this verse.
  - 15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.
- III. 9 For "is glory" read "hath glory" and let marg. run Many etc. For if the ministration of condemnation is glory.
  - 18 Let marg. and the text exchange places.

    Omit marg. ("the Spirit which is the Lord")
- IV. 3 For "are perishing" read "perish" and put the present text into the marg.
- VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.
- XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read —wherefore.

#### GALATIANS.

- I. 7 "which is not another gospel: only" etc. add the marg. Or, which is nothing else save that etc.
  - 10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"
- II. 1 Strike out marg.8 (" in the course of")
  - 16 For "save" read "but" and omit marg.3
  - 20 For "yet I live; and yet no longer I" read "and it is no longer I that live" and omit marg.
- III. 22 For "hath shut up" read "shut up"
  - 23 Omit marg.\* ("the faith")
  - 24 For "hath been" read "is become"
- IV. 12 For "be" read "become"

For "I am as" read "I also am become as"

- 16 For "because I tell you" read "by telling you"
- 19 Substitute a dash for the comma after "you"
- V. 1 Substitute marg.2 ("For freedom") for the text.
  - 12 For "cut themselves off" read "go beyond circumcision"
  - 20 Substitute marg.1 ("parties") for the text.
- VI. 1 "in any trespass" add marg. Or, by
  - 10 "as" add marg. Or, since
  - 11 Let the marg. ("write") and the text exchange places.

#### EPHESIANS.

- I. 16 For "and which ye shew" read "and the love which ye shew" and in marg. for "insert" read "omit"
- II. 2 For "power" read "powers" (with marg. Gr. power.)
- III. 13 For "ye faint not" read "I may not faint" (with marg. Or, ye)
- VI. 9 For "both" read "he who is both"

#### PHILIPPIANS.

- I. 16 To "the one" etc. add marg. Or, they that are moved by love do it.
  - 17 To "but the other" etc. add the marg. Or, but they that are factious proclaim Christ
  - 22 Read in the text "if this shall bring fruit from my work" with marg. Gr. this is for me fruit of work.

Omit marg.3 ("I do not make known")

- II. 1 For "comfort" read "exhortation"
  - 6 For "being" read "existing" and omit marg.8

Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg.9

- 14 For "disputings" read "questionings"
- 15 For "may be" read "may become"
- III. 8 Substitute marg.4 ("refuse") for the text.
  - 9 For "of God" read "from God"
  - 12 For "apprehend... apprehended" read "lay hold on... laid hold on", and in marg. for "apprehend... apprehended" read "lay hold... laid hold on"
  - 13 For "apprehended" read "laid hold"
- IV. 4 Omit marg. ("Farewell")
  - 19 For "fulfil" read "supply" [Comp. "Classes of Passages," xiv.]

#### COLOSSIANS.

- I. 26 For "from all" read "for"
- II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.<sup>6</sup>
- III. 5 For "Mortify" read "Put to death" and omit marg.3
  - 16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

#### 1 THESSALONIANS.

- II. 6 Let marg. run claimed authority, and then let the marg. and the text exchange places.
- IV. 12 For "honestly" read "becomingly"
- V. 22 Omit marg. ("appearance")

#### 2 THESSALONIANS.

- II. 2 For "is now present" read "is just at hand"10 For "are perishing" read "perish" with the text in the marg.
- III. 2 Omit marg." ("the faith")

#### 1 TIMOTHY.

- I. 16 For "hereafter" read "thereafter"
  18 Substitute marg. ("led the way to thee") for the text.
- II. 4 Read "who would have all men to be saved"
  - 15 Let marg.7 and the text exchange places.
- V. 12 For "faith" read "pledge" (with marg. Gr. faith.)
- VI. 9 For "desire" read "are minded"

#### 2 TIMOTHY.

- I. 10 For "incorruption" read "immortality" with marg. Gr. incorruption.
- II. 26 Read "having been taken captive by him unto his will"; and let marg. run Or, by him, unto the will of God Gr. by him etc.

### TITUS.

- I. 2 "before times eternal" add marg. Or, long ages ago
- II. 13 Let the text and marg.7 exchange places.
- III. 10 For "A man . . . heretical" read "a factious man"

#### HEBREWS.

- I. 7 Omit marg. ("spirits")
  9 To the first "God" add marg. Or, O God
- II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. For verily not of angels doth he take hold, but he taketh hold of etc.)
  - 17 For "might be" read "might become"
- III. 9 Let marg.<sup>8</sup> ("Where") and the text exchange places.
  - 11 "As" add marg. Or, So So in iv. 3.
- IV. 2 Let the text and marg.3 exchange places, reading in marg. "Many ancient authorities" etc.
  - 7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.
- VI. 1 For "let us cease" etc. read "leaving the doctrine of the first principles of Christ, let us" with marg. Gr. the word of the beginning of Christ.
  - 9 In marg.4 for "are near to" read "belong to"
- VIII. 8 "finding fault" etc. add marg. Some ancient authorities read finding fault with it he saith unto them.

- IX. 4 Let marg.4 and the text exchange places.
  - 9 For "parable" read "figure" So in xi. 19. Omit "now"
  - 14 "the eternal Spirit" add marg. Or, his eternal spirit
  - 17 Let marg. 5 and the text exchange places.
  - X. 1 For "they can" read "can" (and for marg. read Many ancient authorities read they can.)
    - 22, 23 Let the text and marg.2 exchange places.
    - 25 For "the assembling of ourselves together" read "our own assembling together"
    - 34 For "'eye yourselves have" read "'eye have for yourselves" (and omit marg., letting marg. read Many ancient authorities read that ye have your own selves for a etc.)
- XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
  - 5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.
- XII. 3 For "themselves" read "himself" (and let marg. run Many ancient authorities read themselves.)
  - 17 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind in his father" with marg. Or, rejected (for he found no place of repentance), etc. Or, rejected; for . . . of repentance etc.
- XIII. 18 For "honestly" read "honourably"
  - 20 For "the eternal" read "an eternal"
  - 24 "They of" add marg. Or, The brethren from

#### JAMES.

- I. 3 For "proof" read "proving"
  - 17 For "boon" read "gift"
- III. 1 For "many" read "many of you"
- IV. 4 "adulteresses" add marg. That is, who break your marriage vow to God.

### 1 PETER.

- II. 2 In marg. for "reasonable" read "belonging to the reason."
- V. 2 For "according unto God" read "according to the will of God" (and so in marg.3). Comp. Rom. viii. 27.

#### 2 PETER.

- I. 1 Let marg. and the text exchange places.
  - 7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. love of the brethren.
  - 17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg.<sup>3</sup>
  - 18 For "come" read "borne" and omit marg.
- II. 13 For "love-feasts" read "deceivings" and in marg. read Some ancient authorities read love-feasts.

#### 1 JOHN.

- III. 19, 20 For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)
- V. 18 Substitute marg. for the text, and add marg. Some ancient manuscripts read him.

#### 2 JOHN.

1 (and 5) "lady" add marg. Or, Cyria

#### з јони.

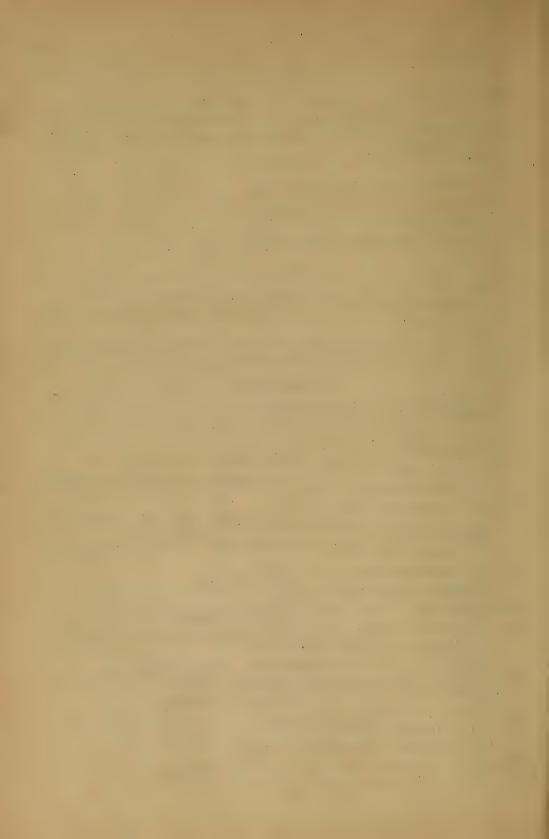
- 4 dele marg.3
- 8 For "with the truth" read "for the truth"

#### JUDE.

- 1 For "Judas" read "Jude" and add marg. Gr. Judas.
- 4 For "set forth" read "written of beforehand" putting the present text into the marg.
- 22 Against "And on some" etc. add the marg. Some ancient authorities read And some refute while they dispute with you.

#### REVELATION.

- I. 8 Omit marg.8 ("the Lord, the God")
  - 13 Omit marg.2 ("the Son of man")
- III. 2 For "fulfilled" read "perfected"
- IV. 6 "of the throne" add marg. Or, before [comp. v. 6; vii. 17.]
- V. 6 "in the midst of the throne" etc. add marg. Or, between the throne with the four living creatures, and the elders
- VI. 6 "A measure" etc. add marg. [instead of marg. 4 and 5] Or, A chanix (i. e. about a quart) of wheat for a shilling—implying great scarcity.
  - 11 For "be fulfilled" read "be fulfilled in number" and then let the marg. and the text exchange places.
- VII. 17 "of the throne" add marg. Or, before (See iv. 6.)
  - X. 6 Substitute marg. \* (delay) for the text.
- XII. 4 For "stood . . . was . . . might" read "standeth . . . is . . . is . . . may"
- XIII. 1 "he stood" add marg. Some ancient authorities read I stood etc., connecting the clause with what follows.
  - 8 Let marg.<sup>5</sup> and the text exchange places. [comp. xvii. 8.]
- XIV. 6 For "an eternal gospel" read "eternal good tidings"
  - 15 For "over-ripe" read "ripe" with marg. Gr. become dry.
  - XV. 2 For "that come" read "that come off"
- XVI. 9 For "the God" read "God"
  - 16 "Har-Magedon" add marg. Or, Ar-Magedon
- XIX. 15 For "of Almighty God" read "of God, the Almighty"
- XXII. 3 For "do him service" read "serve him"



# A CONCISE HISTORY

OF THE

# CANON OF THE NEW TESTAMENT:

# ITS EDITIONS AND TRANSLATIONS,

WITH AN

# ACCOUNT OF THE PRESENT REVISED VERSION.

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## INTRODUCTORY.

It is not surprising that any propositions to revise the common version of the Holy Scriptures should, at first, be distasteful to a large number—perhaps to a majority—of English-speaking people. This version has long been justly extolled for the purity and vigor of its style, and for its retention, to a remarkable degree, of the meaning and the very spirit of the original Hebrew and Greek. Its language, moreover, has been very largely wrought into our best literature, both prose and poetry, and is now intimately associated in the memory with those religious truths which have been most deeply impressed on the mind, and are most tenderly cherished in the heart. Hence, by very many people it is feared that any considerable modification of this version would bring to it injury rather than improvement, and that to part with its familiar language would be to surrender some measure of the truths which it enshrines. The words which have been so often quoted and so long meditated upon with profit and delight seem surely preferable to any emendations which the commentators and critics have proposed, however truly these may exhibit the meaning of the original text.

It may be conceded that this preference for what is familiar through longcontinued use, or is agreeable for its rhythm and melody, or is endeared by association, has not been without great advantage. It has tended to limit the number of versions in the same tongue, and thereby to prevent the multiplication of errors and falsifications at the hands of a legion of incompetent translators. Those versions which have gone into circulation it has protected from constant fluctuation through unauthorized changes. It has made it possible that the common speech and literature of broad and populous countries should receive, through a long period of time, the impress of one and the same volume, as widely admired for the beauty and force of its language as it is revered because of its divine origin. But however useful this sentiment is when held within proper limits, its indulgence would become not only injurious but wrong, were it allowed to prevent such a revision of an existing version as the interests of truth imperatively require—such as would remove a very large number of grave errors and inconsistencies, which are well known to all Bible scholars, and for the correction of which they possess the amplest resources. A firm adherence to the letter of God's Word, when clearly ascertained, is most commendable; it is an essential part of true piety. But, equally, a willful persistence in retaining within the sacred volume any well known errors, whether omissions, additions,

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or mistranslations, can never be justified. If but one such defect existed, and it were remediable, it would be the duty of the Christain Church to employ all needful resources of knowledge and authority for its removal. But when as the result of a most diligent study of the original text, and of a most faithful comparison of the oldest and best manuscript copies and versions, a very large number of devout and competent scholars agree in certifying to the world, not only the existence of a multitude of errors, but also the possession of abundant facilities for their correction, then the obligation to revise becomes imperative, and a just recognition of the claims of truth will not permit that work to be long delayed. In dealing with the Word of God, with a revelation from the Most High, there should be no laxity, no indifference. The Church, in every century and every country, should be able to say of its version of the Bible, This is the Word of God; as rendered into our tongue, it is without any ascertained omissions, additions, or false renderings. But it is now a long time since it was possible to affirm this concerning the common English version.

Since the date of the first publication of the common version, two hundred and seventy years ago, there has been a wonderful advance in all the departments of knowledge that furnish aid in ascertaining the true text and the correct translation of the original Scriptures. The Hebrew, the Greek, and the cognate tongues have been more completely mastered. The lexicons and grammars of these languages have been vastly improved—how much, only those who compare the new with the old will comprehend. The force and scope of each preposition and each particle; the rules governing the use of the Greek article, and the effect upon words of its insertion or omission; the variation in the signification of verbs produced by each of their modes and tenses—which, although exceedingly important to be understood and recognized by translators, had previously received little attention—have been searchingly investigated, and, in the judgment of the ablest scholars, precisely determined. Many individual words which, a century ago, presented invincible difficulties to the investigator, have been laboriously traced to their roots, and their proper renderings established. The rules which should govern translators have received an important modification, and are now far more rigidly adhered to than in former times.

In estimating the advantages enjoyed by our revisers, there is another fact which is deserving of notice. It was the misfortune of the translators appointed by King James that in their times the people of Western Europe had very little definite or special knowledge of Bible lands. These had not been opened to the inspection of the curious traveler, nor to the searching explorations of scientific men. Of their geography even only the barest outlines were known. Of a large number of their smaller districts, their villages and towns, their peculiar flowers, plants, trees, minerals, animals, arts, and monumental records, almost nothing whatever had been learned. And, accordingly, wherever a clear knowledge of these matters was essential to a proper rendering of the Scriptures, there our translators were wholly in the dark, or were compelled blindly to follow

uncertain guides. All this embarrassment is now removed. Egypt has revealed to us its long hidden mysteries; Sinai, together with all the wildernesses in which the Israelites traveled and sojourned, has been explored; the mountains upon which Aaron and Moses died, as well as those which were frequented by Christ and his apostles, have become familiar to the foot of the traveler; Judea, Galilee, Philistia, Syria, and Moab have been searched by men eminently qualified for their task by erudition, science, and experience; while, more wonderful still, Babylon and Nineveh, from their long buried ruins, have yielded up their historic records to explain or corroborate passages of the Bible which were previously incomprehensible, or were the occasions of controversy and cavil. As these lands have become familiar, scholars have found them teeming with illustrations of the Sacred Writings, which are both delightful and instructive. From these sources our translators had almost none of the helps enjoyed by their revisers: those walked in darkness; these in the light of open day.

But modern Bible scholars have acquired for themselves other remarkable facilities. By repeated and most painstaking collations of the extant writings of the early Christian centuries, they have gained much valuable information concerning the sacred text as it stood in the copies then in use. With the same diligence and carefulness, all the older and purer versions—all that were entitled to have weight in determining either the text or its meaning-have also been compared, and their variations and coincidences noted. The best manuscript and the best printed copies of the books of the Hebrew Scriptures have been subjected to a like thorough treatment, and in every way assurance is given that the Old Testament text, as amended and adopted by our revisers, will be in all respects conformable to the purest standards. Of manuscripts containing greater or less portions of the New Testament, more than seventeen hundred have been brought to light; and of these, all which give evidence of being the work of competent and careful copyists, or of being copies of valuable earlier manuscripts, have been industriously collated. In the latter class are several which have proved to be of inestimable value because of their great antiquity and remarkable accuracy.

By the intelligent and conscientious use of all these helps, as well as of the critical labors of Bible scholars during the last three centuries, it has now become possible for learned and competent men—and such in an eminent degree are our revisers—to determine, with a certainty or a probability that was unattainable in the time of King James' translators, the words of the earliest and, therefore, the true text of the Holy Scriptures. Whatever may be the differences, therefore, which shall be found to exist between the text which was accepted during the years 1516–1611 and that which has been adopted by our revisers, it is but reasonable to infer that, as the evidence now stands, the verdict of all intelligent and candid students will be in favor of the latter.

When we turn from these general views to consider the books of the New Testament specially, it is to be expected that many differences will exist between a

text thus carefully and laboriously determined and that which was hastily accepted in the year 1516, the date of Erasmus' edition. The latter was, in the main, but the transcript, confessedly almost inedited, of a few very recent and inferior manuscripts. Erasmus' chief authority, in the Gospels, was a cursive manuscript of the fifteenth or sixteenth century, which may still be seen at Basle. and is admitted by all to be of an inferior character. In the Acts and Epistles he seems to have chiefly followed a manuscript of the thirteenth or fourteenth century, with occasional reference to another of the fifteenth century; and both of these were of the ordinary (unauthoritative) type which characterizes the later manuscripts. For the Apocalypse he had only one mutilated manuscript, and some of the verses in this book were actually taken from the Latin version, and were conjecturally translated by him from the Latin into Greek. Thus it will be seen that Erasmus had no suitable documentary materials for publishing a correct edition of the Greek Testament. This text, which he published in 1516, was to some extent corrected in his subsequent editions; but it was never adequately revised, with the aid of trustworthy documents, either by Erasmus himself or by Stephens and Beza, who followed him. And it was this text, thus imperfectly amended, which became the basis of the common English version, so far as any Greek text, rather than the Latin Vulgate, is entitled to be so regarded.

That any English version may justly be regarded as a faithful reproduction of the Word of God in our own language, it is essential, first, that it should be based on a text purged of all known errors; and, secondly, that the translation should correctly express the sense of that text. These qualities alone can protect it from injurious criticism. It is not sufficient that a version possesses a pure and vigorous style; that it is venerable in age, and endeared by tender associations. Tried by the two tests just named, the common English version has been incontrovertibly proved to be imperfect—needlessly and injuriously so. Tried by the same tests, the revision, so far as it has yet been given to the public-namely, the books of the New Testament-furnishes a great number of valuable improvements. Founded upon a purified text, it conveys the sense of that text with greater accuracy and precision. It has adopted the emendations which have been generally approved by the most eminent scholars, and which were required by fidelity to the most trustworthy authorities. By the superior consistency and correctness of its renderings, and by the use of marginal notes, it goes far toward placing every careful reader on an equality with those who can consult the original. Of the criticisms upon it which have thus far been made, a close examination will discover that most of them are based either upon mere sentiment, or upon errors in the original text, which have now been detected and removed. Some of them, it will be found, are directed against the sacred writers rather than against the revisers. Without this great work, no minister, no Bible teacher, will hereafter feel that he is safely and adequately equipped for his duties.

F. S. H.

# THE NEW TESTAMENT:

## CANON, TRANSLATIONS AND REVISIONS.

### CHAPTER I.

#### THE NEW TESTAMENT CANON.

The writings composed by the disciples and associates of our Lord, after his ascension, and acknowledged to be inspired by the early Church, are known in their collected form as The New Testament. This title, though neither given by divine command, nor applied to these writings by the apostles themselves, was adopted at a very early age, probably in the second century, and is justified by several passages of Scripture (Matt. xxvi, 28; Gal. iii, 17; Heb. viii, 3). It is likewise further warranted by the authority of Paul, who calls the sacred books before the time of Christ The Old Testament (2 Cor. iii, 14). The original word signifies Covenant, rather than Testament, and should be understood as meaning the New Covenant—the covenant made between God and the whole human race through Jesus Christ, in distinction from that made with the people of Israel only. To the entire collection of sacred books, or to the Old and New Testaments which are usually printed together, we give the name Bible.

The Christian Church, or body of Christian believers, early accepted the writings which we now have of the apostles and their companions as an authoritative "declaration of those things which are most surely believed among us." How soon the Canon of the New Testament was thus determined we do not know; but that it dates back to the times of the immediate successors of the apostles is certain. A Latin fragment on the Canon, translated probably from the Greek, was discovered in the Ambrosian Library at Milan, in a manuscript of great antiquity, by L. A. Muratori, then sub-librarian, and published by him in 1697. It is thought to have been composed shortly after the production of the Shepherd of Hermas, and therefore belongs to the latter half of the second century—perhaps about A. D. 170. It was probably written at Rome, and may be regarded, on the whole, as a summary of the opinion of the Western Church on the Canon at that time. The fragment, mutilated both at the beginning and the end, commences with the last words of a sentence which evidently referred to the Gospel of Mark. The Gospel of Luke, it is then said, stands third in

order, while the fourth place is assigned to the Gospel of John. The author expresses no doubt as to their authority, and says: "Though various points are taught in each of the Gospels, it makes no difference to the faith of believers, since, in all of them, all things are declared by one informing Spirit concerning the nativity, the passion, the resurrection, the conversation [of our Lord] with his disciples, and his double advent—at first in humility, and afterward in royal power, as he will yet appear." This first testimony to the distinctness and unity of the Gospel Records under the guidance of the Divine Spirit is as clear as any that is subsequently found. And the order in which they occur is the same in this fragment as at present. Of the other books the writer includes all except James, the two epistles of Peter, possibly the third of John, and Hebrews.

Clement, bishop of Rome, was an early convert to Christianity, and an assistant of the Apostle Paul (Phil. iv, 3). There is still extant an epistle written by him to the Church in Corinth, concerning which Eusebius in his Ecclesiastical History, gives the following information. It was written, he says, "in the name of the community at Rome to that at Corinth, in which great dissensions at that time existed." And he goes on to say: "In this epistle Clement uses many sentiments taken from the Epistle to the Hebrews; he even quotes some of them word for word; and hence it is manifest that that Epistle is not a modern composition, but in all probability has been justly placed among the Epistles of the holy apostle Paul." This letter to the Corinthians must have been composed, at the latest, within the last ten years of the first century—most probably about A. D. 96. The credit of its author, and particularly the circumstance of its having been written in the name of an entire community, add very great weight to its testimony. It thus becomes a public document, and contains not the evidence of a private individual, but of the whole Church at Rome.

Ignatius was bishop of Antioch during the apostolic age. At the command of the Emperor Trajan, because he could not be prevailed on to renounce Christianity, he was conducted to Rome in the year 106; and there, remaining constant to the faith, he was torn to pieces by lions in the amphitheater. In a letter which he wrote to the Christians in Ephesus he enumerates the advantages which belong to them, and distinguishes this one in particular: "You are," he says, "fellow-partners in the mystery of the holy Paul, who in his Epistle makes honorable mention of you as true members of Jesus Christ." What he means by "the mystery" is the equal participation of Gentiles and Jews in the grace of God through Jesus Christ—a doctrine heretofore unknown, but then first published. We have, therefore, in this passage an express evidence for the Epistle of Paul to the Ephesians. In the epistle of Ignatius to the Philadelphians, he gives them an account of the sources from which he had drawn his faith: "I flee to the Gospel as to the body of Christ, and to the apostles as to the presbytery of the Church. Let us also respect the prophets; for they likewise published to men that they should ground their hope on the Gospel, and

on Jesus, and expect his coming." By "the prophets," Ignatius can mean nothing else than the writings of the prophets of the Old Testament; and he doubtless understands by "the Gospel" the writings of the evangelists, and by "the apostles" the writings of those associates of our Lord. In another passage he uses the word Gospel again in the same sense; from both of which it is clear that in his time there existed certain writings of the evangelists and apostles, formed into a collection. How many he had, however, we do not know, since he has given us no catalogue of them.

Irenæus lived in the latter half of the second century, and died a martyr in the year 202. He succeeded Photinus as bishop of Lyons in 174. In his vouth he had sat at the feet of Polycarp, who in his time had been a disciple of the Apostle John, and had, moreover, formed an acquaintance with other evewitnesses of the Gospel history. It a letter to Florinus (quoted in Eusebius's Ecclesiastical History, Book V, Chapter 20) he thus writes: "I saw thee, when I was yet young, with Polycarp, in Asia Minor, when thou wast living in the splendor of the imperial court, and wast at pains to secure his approbation. For what happened at that period I remember better than what has recently occurred. That which we receive in youth grows with ourselves, and clings to us firmly. And so I am able now to tell where the blessed Polycarp sat in his addresses; how he came in and went out; how he lived and how he looked; what discourses he held to the people; how he spoke of his intimate intercourse with John and with others who had seen the Lord, and quoted their own discourses; how he rehearsed what he had heard from those who, with their own eyes, had seen the Light of the World, in full agreement with the Scripture." Irenæus is an important witness to the books of the New Testament, as received in his day. Only one of his works has been preserved, a treatise against heresy, and that for the most part in a Latin translation. In this treatise he quotes from each of the evangelists by name, and expressly asserts that there exist only four Gospels, likening them to the four quarters of the globe, to the four principal winds, and the four faces of the cherubim. Though he has not given a formal catalogue of the books of the New Testament, he shows that he received as authentic and canonical, and of equal authority with the Scriptures of the Old Testament, not only the four Gospels; but also the Acts of the Apostles, the Epistles of Paul to the Romans, Galatians, Ephesians, Philippians, and Colossians, the two to the Thessalonians, the two to Timothy, that to Titus, the two Epistles of Peter, and the First and Second Epistles of John.

Contemporary with Irenæus was Clement of Alexandria, at which place for about twelve years, towards the close of the second century, he was master of a famous catechetical school. His predecessor, Pantænus, linked him with the apostolic age, and, like Irenæus, Clement counted it an honor to follow in his teaching "the true tradition of the blessed doctrine directly from Peter and James, from John and Paul, the holy apostles, the son receiving it from the father." He was a fertile writer, and five of his works are yet extant in the

Greek language. Without attempting a formal catalogue of the New Testament books, he treats them together as inspired Scriptures, and associates them with the Law and the Prophets, as worthy of the same reverence. Of these books he quotes the four Gospels, the Acts, all of Paul's Epistles except Philemon, and including Hebrews, which he attributes to him, First John, First Peter, Jude, and the Apocalypse. He shows also an acquaintance with the Second Epistle of John, though he does not expressly name it.

Tertullian was born at Carthage, in Africa, of heathen parentage, about A. D. 160. He was carefully educated by his father, a Roman centurion; and after his conversion to Christianity he used his extraordinary gifts in its defense. As in the case of the two preceding fathers, Tertullian furnishes no complete list of the New Testament books in his writings, but he quotes from or refers to the four Gospels, the Acts, thirteen Epistles of Paul (including Philemon). First Peter, First John, Jude, and the Apocalypse. The Epistle to the Hebrews he ascribes to Barnabas. Tertullian ranks the writings of the apostles with those of the Old Testament, and includes both under the common title of the "Divine Instrument." In defending the integrity of Scripture he claims that what had been delivered by the apostles had been "preserved inviolate in the Churches of the apostles;" and to doubters of the genuineness of the apostolic Epistles in his own time he uses the following language: "Come now, thou who desirest to exercise thy curiosity in that which relates to thy salvation; go through the apostolic Churches in which the chairs of the apostles preside in their places, in which their authentic letters are recited, resounding the voice and representing the face of each one. Is Achaia near thee? Thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi, thou hast Thessalonica. If thou canst direct thy course into Asia, thou hast Ephesus. But, if thou art near to Italy, thou hast Rome, whence authority is ready at hand for us [of Carthage] also." These words show Tertullian's estimate of the genuineness of the several Epistles to which he alludes, and set forth his opinion that the Churches themselves are the proper witnesses to the letters which were sent to them.

A further witness to the New Testament Canon, as determined in the second century, is the ancient version in Latin, known as the Itala. It is thought by Dr. Westcott (in his History of the New Testament Canon) that, in its original form, this version contained all the books of the present list except the Epistle to the Hebrews, that of James, and Second Peter; and he supposes that from consideration of style these were omitted. We may add also the Syriac or Peshito version, which also belongs to the second century, and which was made not long after the death of the Apostle John. In addition to the four Gospels and the Acts, it contained fourteen Epistles of Paul (reckoning that to the Hebrews among them), the Epistles of James, First Peter, and First John. The Epistles of Jude, Second Peter, the Second and Third Epistles of John, and the Apocalypse, though forming a part of the version as now printed, did not, it is

generally supposed, belong to it originally; for all the manuscripts flowing into Western libraries from the Christian communities of the Orient are without them. This defect is no slight proof of the high antiquity of the version which omits them. Before the close of the second century, therefore, the four Gospels, the Acts, thirteen Epistles of Paul, First Peter, and First John were universally canonized by the Church, unhesitatingly regarded as inspired, and, in the same sense as the Old Testament, the true Word of God. In a few of the Churches, writings which we now regard as uncanonical were included among those held sacred. Only those concerning which there was no doubt, however, received general admission into the Scripture Canon, and it is upon these only that the earliest writers of the Church agree.

As time advances, the evidences multiply. The works of "the Apostolic Fathers," or those who were regarded as friends and associates of the apostles after our Lord's ascension, though occasionally read in the churches, are gradually dropped out of the collections, and those acknowledged to be written by the apostles, but at first not included, are brought in. By the time of Origen (A. D. 185-254) all the books of the New Testament, as we now have it, were collected into one volume, which he designates by this name. Dr. Westcott gives the sum of his teachings on this subject: "He was acquainted with all the books which are received at present, and received as apostolic those which were recognized by Clement of Alexandria. The others he used, but with a certain reserve and hesitation arising from a want of information as to their history, rather than from any positive ground of suspicion." While he quotes them with respect, he does so with a distinct recognition of their inferiority to the Scriptures. A competent critic, speaking from personal examination, says that in the extant writings of Origen alone may be found, simply in the form of citations, at least two-thirds of the New Testament.

Had the writers of the first two centuries possessed the same anxious care for their successors as Origen has evinced, it would be possible to prove the authenticity of the books of the New Testament with greater ease and more satisfaction. Yet Eusebius has, in a certain degree, supplied the loss. This father of ecclesiastical history assures us that he had read the works of Christian antiquity with great diligence, and especially with the view of ascertaining what writings had been received since the origin of Christianity as genuine works of the evangelists and apostles. He imparts the result of this inquiry in several particular chapters of his Ecclesiastical History. In the third book he treats of the Epistles of the apostles, respecting which the information he had found in the works of the first and second centuries was, in substance, the following: "The First Epistle of Peter has always been universally received as divine; that called his Second Epistle, although not so generally received, has nevertheless been carefully studied as a useful work. The fourteen Epistles which go under the name of Paul have been universally revered as divine Scriptures, except that some have doubted concerning the Epistle to the Hebrews,

because the Church at Rome did not consider it to be the work of Paul. Saint Luke, a physician, has left us two books divinely inspired—namely, a Gospel and the Acts of the Apostles; and many of the ancients were of opinion that Paul means this Gospel whenever he speaks of 'my Gospel.' The Gospels were written in the following order of time: Matthew's first of all for the Hebrews. and in the Hebrew [or Aramaic] language; then Mark's, which was composed at the request of the Christians at Rome; afterwards that of Luke, who was induced to undertake it from the fact that there were spurious Gospels then in circulation; and last of all John had perused the three Gospels and confirmed them; but, as they related only the actions that took place after the imprisonment of John the Baptist, he thought it necessary to write his Gospel to supply what was wanting in the others. Besides this Gospel, the first Epistle which bears his name has been universally ascribed to him both by the ancients and the moderns; the second and third Epistles were rejected by some, and the Apocalypse is even yet rejected by many." The Epistles of James and Jude were not received by all, but they were not classed among those that were counted absurd and impious.

There is a passage in Jerome which indicates that the Council of Nice (A. D. 325) was reported to have admitted into the Canon of divine Scripture the apocryphal book of Judith. From this meager and vague statement certain modern writers have inferred that the first general council passed a decree fixing the Canon of Scripture. But there is no ancient record existing which contains the slightest allusion to any such decree. One thing, however, is noticeable—that after this council we have no more distinction among the New Testament books, which from that date to this have been uniformly twenty-seven.

As early as the fourth century there were several other distinct catalogues of the New Testament books, which are still extant. Of these, three of the lists omit the Apocalypse; namely, the list of Cyril of Jerusalem, who died in 386; that of Gregory of Nazianzus; and that of Philastrius. Other catalogues contain it; to wit, those of Athanasius, who was only twenty-six years younger than Eusebius; of Epiphanius, archbishop of Cyprus, only fourteen years younger than Athanasius; of Jerome, secretary to Damasus, bishop of Rome, and thirty-five years younger than Epiphanius; of Rufinus, a presbyter of Aquileia, at one time the intimate friend of Jerome, and, like him, well versed in the literature both of the East and the West, owing to his residence at Jerusalem from 371 and at Rome from 396; and of Augustine, bishop of Hippo in Africa, twenty-three years younger than Jerome.

The order of the separate books of the New Testament in their collected form, neither in the manuscripts nor in the writings of the Fathers, was everywhere the same. The four evangelists generally stood in the present order, as is shown by the testimony of Irenæus, Origen, Athanasius, Augustine, Jerome, Rufinus, and the fragment discovered by Muratori; but in some of the collections the Gospels stood thus: Matthew, John, Luke, Mark. The Acts held the

next place after the Gospels; then followed the Catholic Epistles, the Pauline Epistles, and the Apocalypse. A manuscript of the fifteenth century places the Gospels between the Epistles of Paul and the Apocalypse. In several copies, as in the Sinaitic manuscript, the Pauline Epistles precede the Acts; but in the greater number of instances the order which we now follow was observed.

The Canon of the New Testament having thus been established in the earlier ages of the Christian Church, it is important to know whether it has been transmitted to our times in its integrity. For over fourteen centuries it existed only in manuscript. The process of multiplying copies was laborious and expensive. Few private persons, not even bishops, could own the entire Scriptures; yet portions, more or less complete, of both Testaments obtained wide circulation. The Word of God was read from the farthest East to the Pillars of Hercules in Spain, and from the borders of Britain and Germany on the North to the deserts of Numidia on the South. It is estimated that as many as sixty thousand manuscripts of the Scriptures, or of select books thereof, were in existence in the third century. In the persecution of the Christians under Diocletian, very many copies perished. That emperor desired to destroy every copy of the Scriptures in existence, and issued orders to the magistrates to collect and burn them. The governors of provinces seemed to be authorized to punish with death any Christians who should refuse to deliver up their sacred books. "There were undoubtedly many persons," says Gibbon, "who embraced this opportunity of obtaining the crown of martyrdom; but there were likewise too many who purchased an ignominious life by discovering and betraying the Holy Scriptures into the hands of infidels." But the copies as well as the versions of the Scriptures were so multiplied in the empire that the most severe inquisition could no longer be attended with any fatal consequence; the Word survived; and though the original writings of the evangelists and apostles may long ago have been lost or destroyed, many copies have descended to us with only inconsiderable differences. There are known to exist nearly eighteen hundred of these manuscripts, some of them dating back to the fourth century. Far different is it with the remains of classical antiquity. We have no complete copy of Homer even prior to the thirteenth century, though some considerable fragments have been recently brought to light which may be plausibly assigned to the fifth century, while more than one work of high and deserved repute has been preserved to our times in only a single copy. The copiousness of our stores for determining the true text of the New Testament is a matter of profound thanksgiving. So far from causing any doubt or perplexity to the genuine student of the Holy Scriptures, it leads him to recognize more fully its general integrity in the midst of partial variation.

## CHAPTER II.

# THE GREEK TESTAMENT-MANUSCRIPTS AND PRINTED EDITIONS.

THE earliest manuscripts of the Greek Testament which are now extant are written upon vellum or parchment; the term vellum being strictly applied to the delicate skins of very young calves, and parchment to those of sheep or goats. In judging of the date of a manuscript written on skins, attention must be paid to the quality of the material, the oldest being almost invariably written on the thinnest and whitest vellum that could be procured; while manuscripts of later ages, being usually composed of parchment, are thick, discolored, and coarsely grained. Skins of antelopes were also used; and in later times, but still as early as the ninth century, paper made of cotton. Linen paper was fabricated in the twelfth century; but very few Biblical manuscripts were written on paper earlier than the thirteenth, and it had not entirely displaced parchment at the era of the invention of printing. Although parchment was in occasional, if not familiar, use at the period when the New Testament was written (2 Tim. iv, 13), yet the cheaper and more perishable papyrus of Egypt was chiefly employed for ordinary purposes, and was probably what is meant by paper in 2 John, verse 12. This substance, consisting of the inner fibers of the papyrus reed, had, in the time of Herodotus (B. C. 440) long been used for literary purposes, and that not only in Egypt, but elsewhere. Its frail and brittle quality has no doubt caused us the loss of some of the choicest treasures of ancient literature; the papyri which yet survive in the museums of Europe and this country owe their preservation to the accidental circumstance of having been buried in the tombs of Egypt or beneath the wreck of Herculaneum.

Papyrus was, probably, not plentiful even in the best times of the Roman Empire, and vellum could never have been otherwise than scarce and dear. Hence arose at a very early period of the Christian era the practice, and almost the necessity, of erasing ancient writing from skins, in order to make room for works in which the living generation felt more interest. This process of destruction, however, was seldom so fully carried out but that the strokes of the earlier hand might still be traced, more or less completely, under the later writing. Such manuscripts are called palimpsests, or codices rescripti, and several of the most precious monuments of sacred learning are of this description. The Codex Ephraemi, at Paris, contains large fragments both of the Old and New Testaments under the later Greek works of Ephraem the Syrian; and the Codex Nitriensis, recently found in a monastery at Nitria, in the Egyptian desert, and brought to the British Museum, comprises a portion of Luke's Gospel, nearly

obliterated, and written over with a Syriac treatise of Severus of Antioch against Grammaticus, comparatively of no value whatever. Besides portions of the Scriptures so found, many precious remains of classical antiquity, which were otherwise supposed to be totally lost, have been recovered.

The oldest manuscripts are written in large or capital letters, generally called uncial, to distinguish them from those of later date written in cursive or running-hand characters. The ink used has for the most part turned red or brown, or very pale; and in some cases has peeled off, or eaten through the vellum. Manuscripts of about the twelfth century, written with a black pigment like the India ink of commerce, still preserve a beautiful jet black. The entire number now known of both classes of these manuscripts, containing the New Testament, in whole or in part, is over seventeen hundred. Many of these are of comparatively little value in determining the true reading of disputed texts, but generally the older the copy the more authority attaches to it. These manuscripts are scattered among the principal libraries of Europe and Great Britain, and are generally accessible. For the purpose of facilitating reference and comparison, Biblical critics have agreed in designating them by letters of the alphabet, English, Greek, and Hebrew. Thus, A denotes the manuscript known as the Alexandrian Codex, in the British Museum; B, that in the Vatican Library; C, the Codex Rescriptus, or palimpsest, of Ephraem the Syrian, in the National Library at Paris; the Greek  $\Delta$  (Delta) is the Codex of Saint-Gall, preserved in the monastery of that name in the north-east of Switzerland; and the Hebrew & (Aleph) is the Sinaitic Codex discovered by Tischendorf, and now in the Imperial Library of St. Petersburg, Russia. In the several libraries themselves the manuscripts are distinguished by their numbers.

It was almost a century after the invention of printing before the Greek Testament was printed. The first edition was undertaken in 1502 at Alcala, Spain, by Cardinal Francis de Ximenes, and was designed to contain both the Old and the New Testaments, in the original Hebrew and Greek, with three of the principal versions. This edition was completed in 1514, but the papal license for its publication was not obtained until six years afterward. It was named the Complutensian Polyglot, from Complutum, the old Latin name for Alcala. Meanwhile Frobenius, an enterprising bookseller of the university city of Basle, conceived the idea of a similar project, and proposed to his friend Erasmus the task of editing it. Erasmus foresaw the importance of such a publication; but in those times, when the art of criticism was in its infancy, he could have only a very confused notion of the difficulties of its execution. He saw at once that he must settle the text by collating the different manuscripts he had before him. Apart from the Apocalypse, he used especially two; one contained the Gospels, and the other the Acts of the Apostles and the Epistles. The text of these manuscripts was modified but little, and after comparison with two others to which he had access at Basle. As early as March, 1516, this edition of the Greek Testament appeared, with a new Latin translation and with

notes. It is the first printed edition ever given to the public, and was saluted as the dawn of a new day for theological science and the whole Church. It underwent a thorough revision in 1519, and the next year the Complutensian edition was published. What manuscripts Cardinal Ximenes and his co-laborers used in the preparation of the latter can not now be ascertained; but, notwithstanding the slender critical means at their disposal, it contains, in the judgment of scholars, a more accurate text than that of Erasmus. In 1522, 1529, and 1535, Erasmus published new revisions of his edition, but without making the use of the Alcala edition which it deserved.

In 1546, a third edition was prepared at Paris by Robert Stephens, or Stephanus, by collating the editions of Erasmus and Cardinal Ximenes with fifteen manuscripts in the royal library. It was subsequently twice revised. In the second revision the text was divided into verses, which were marked with figures—a style which was adopted in the Geneva English Testament of 1557, and has ever since been followed. The chapter divisions had been introduced long before; but as now arranged they are the work mainly of Cardinal Hugo of Sancto Caro, or Hugh of St. Cher (about A. D. 1240).

The edition of Theodore Beza, which assumed its permanent shape in 1598, differed but little from that of Stephens. Though he possessed two valuable manuscripts (one of which, now known as Codex D, is in the University Library at Cambridge, to which Beza presented it), and consulted two ancient versions besides the Vulgate, he made little use of either. Indeed, his Greek text often differs from his Latin version accompanying it, and shows that it is not that which his judgment approved. The texts of Stephens and Beza were those used by the translators under King James in 1611. From the text of Stephens and Beza was prepared an anonymous edition, which, in 1624, was issued from the press of the Elzevirs in Leyden. This was remarkable for the beauty of its typographical execution, and was supposed to be more accurate than any of its predecessors, but it differed from the former editions only in a very few readings. It is the first edition of what has since been known as the Received Text.

In the year 1707 Dr. John Mill published at Oxford his splendid work, the fruit of thirty years' labor. He spared neither care nor pains in the collation of manuscripts, the examination of ancient versions, and the study of the Fathers. His "Prolegomena" (or introductory matter) is a monument of learning such as the world has seldom seen, and contains much information which the student will not even now easily find elsewhere. His text is mainly that of Stephens, which he accompanies with a list of various readings to the amount of thirty thousand. This was followed in 1734 by an edition by John Albert Bengel, of Tübingen, containing an additional collection of various readings, compiled, however, except in the Apocalypse, from preceding printed editions. In 1751-2 J. J. Wetstein published at Amsterdam an edition, in two volumes folio, noting, it is said, as many as a hundred thousand various readings. He used the received text, and noted on the margin the readings which he regarded as of better

authority. In 1775 Dr. John James Griesbach published his first edition of the Greek Testament, in which he introduced such emendations of the received text as were considered to be established by conclusive evidence. A second edition, revised and greatly enriched, was published in two volumes in 1796–1806. The materials for it were drawn from nearly four hundred Greek manuscripts, besides large collations from ancient versions and citations of the early Fathers. The whole number of various readings noted amount to not less than one hundred and thirty thousand.

In this century valuable critical editions have been published by such scholars as Lachmann, Tischendorf, Tregelles, Scrivener, Alford, and others, whose text is derived from the most ancient manuscripts, and collated with those unknown or inaccessible until within the last forty years. Two of the most important of the latter we shall mention particularly—the Vatican Manuscript, or Codex B, and the Sinaitic, or Codex Aleph.

The Vatican manuscript, Codex B, is probably the oldest copy of the Sacred Scriptures now known to exist. Its value was recognized at the very beginning of the Reformation; but, for reasons which have never been stated, the papal government did not permit the New Testament portion to be published until the year 1857. In fact, no Greek Testament was ever allowed to be published in Rome until that time; and the original Hebrew of the Old Testament has never yet appeared from any Roman press. But it might be supposed that if the Church authorities would not allow their venerable New Testament to be published, they would permit scholars and students to use it. But this would be almost wholly a mistake. A Spanish theologian, who spent much time at Rome, in 1533 supplied Erasmus with a number of various readings copied from it, and for a long time these were all the practical acquaintance the world had with the manuscript. Some years later a Dutch student made certain notes which were turned to account by Lucas Brugensis, a Flemish critic and a Roman Catholic. So far as publicity is concerned, there was a practical pause at this point for nearly a hundred years, though it was imperfectly collated once or twice within that time. In the eighteenth century collations were made for the eminent English scholar, Richard Bentley, but they were not published until 1799. For eighty years past, especially, there has prevailed at Rome a "system of jealous exclusion of strangers from their choicest books." Dr. Tischendorf, on a visit to Rome in 1843, after long and anxious expectation, obtained sight of it for only two days of three hours each. In 1844 another scholar got the use of it for nine hours; but in 1845, when Dr. Tregelles was in Rome, they only allowed him to see the manuscript, without writing any thing! "They would not let me open it," he says, "without searching my pocket, and depriving me of pen, ink, and paper. . . . If I looked at a passage too long the two prelati would snatch the book out of my hand."

About the year 1828 the late Cardinal Mai was authorized by the pope, Leo XII, to bring out an edition. Mai did not hurry himself; and when he did work he did it negligently. Eventually his edition was printed, and Tischendorf saw an unpublished copy of it in 1843, but it swarmed with errors; and not until after Mai's death in 1854, and the work had been amended through the labors of Charles Vercellone, was it allowed to come out.

In the year 1859 Dr. Tischendorf, under the patronage of the emperor of Russia, visited the East for the third time, and was at Mt. Sinai, in Arabia. Here he visited the celebrated Convent of St. Catherine, where in the steward's dormitory a Greek manuscript wrapped up in a cloth was put into his hands. Upon examination it proved to be a copy of the Sacred Scriptures of the Old and New Testaments, with several of the apocryphal books, some of them not quite complete, besides the Epistle of Barnabas and part of the Shepherd of Hermas. It was written, like all the most ancient manuscripts, in the uncial character. or capital letters, and bore every mark of great antiquity. Dr. Tischendorf immediately recognized its great value, determining it to belong to the fourth century, and obtained permission to copy the book at Cairo, which he accordingly did. We can not tell the whole story of this "find"; but things were so managed that the original work was presented to the Russian emperor, Alexander. The Russian Government very readily entered into the plans of the discoverer, and acceded to the wish of the learned world for a printed edition in the highest style of typographic art. This edition in four volumes was, however, meant as an imperial present to such persons and institutions as the emperor might deign to give it, as a memorial of the millennial anniversary of the founding of the Russian Empire in 1862. A minor edition (of the New Testament), in ordinary type, was published subsequently. One or two copies of the imperial edition, we believe, were sent to this country. Some critics who have examined the codex, now known as the Sinaitic, think that it belongs to an age even earlier than that to which Tischendorf assigned it, and that it really dates back as early as the middle of the third century. However this may be, it is one of the very oldest known, and is esteemed of equal authority, in the determination of the text, with that of the Vatican, than which it is even more precious; for while the latter is imperfect, lacking the four Pastoral Epistles. the Apocalypse, and the Epistle to the Hebrews from chapter ix, verse 14, the Sinaitic manuscript contains the New Testament entire.

Recent scholars have made much use of these codices in editing the Greek Testament; and by diligently comparing them with other ancient authorities they have furnished a text which is believed to be nearly word for word that left by the sacred writers themselves. The results of these latest critical examinations in setting forth the pure text of the New Testament appear in the present revision.

### CHAPTER III.

# ANCIENT VERSIONS OF THE SCRIPTURES.

THE earliest version of the Sacred Scriptures—that is, of the Old Testament-was made into Greek at the city of Alexandria, in Egypt, about the year 280 B. C. Though in general a fair translation, it bears on its face the marks of imperfect knowledge of Hebrew, and exhibits the forms and phrases of the Macedonic Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. It was executed for the use of the Jews settled in that city, where their familiar language was the Alexandrian Greek. This version is named the Septuagint, sometimes abbreviated into the LXX. The old tradition that it was made by command of King Ptolemy, who employed for this purpose seventy or seventy-two Hebrew elders sent to him from the Jews of Jerusalem, was long ago rejected by scholars; but an earlier belief in this story is sufficient to account for the giving of this name—"the Seventy"—to the translation. The probability is that not more than four or five were engaged in the undertaking, and that it was not all executed at the same time. After their return from the Captivity, the Jews lost in great measure their knowledge of the Hebrew, and their Scriptures had in consequence to be explained to them by the priests and scribes in their vernacular (Neh. viii, 8). The Septuagint was highly esteemed by the Hellenistic Jews before the coming of Christ, and an annual festival was held at Alexandria in remembrance of its completion. The manner in which it is quoted by the writers of the New Testament proves that it had long been in general use. Wherever the Greek language prevailed, and wherever the Jews were settled, this version became the means of directing the attention of the Gentiles to their wondrous history and their pure theology; and it may be that the wide dispersion of the Scriptures through this medium served to produce the sentiment prevalent throughout the East of the near approach of the Messiah. In the subsequent spread of the Gospel, the Septuagint was not less influential. Pilgrims to Jerusalem from all parts of the civilized world, on the day of Pentecost, heard the glad tidings preached and the prophecies relating to Christ explained in Greek, or interpreted in their local dialects; and many doubtless returned bearing the truth with them (Acts ii, 5-11). Greek was the language of commerce, and was current in all parts of the Roman Empire; and for many years the Septuagint was the Old Testament of by far the larger part of the Christian world.

Among the earliest versions of the New Testament is that made into the Aramaic, or the language which was current in Palestine and Syria in the days of Christ and his apostles. This is at present known as the Peshito, or "simple"

Syriac. It is assigned to the most remote Christian antiquity, and the Syriac Christians of Malabar even now claim for it the right to be considered as an Eastern original. Many believe that the Gospel of Matthew was first composed in this tongue, and afterwards written by the evangelist himself in Greek. The early condition of the Syrian Church, its wide extent and active vigor, lead us to expect that a version of the Holy Scriptures into the common dialect would not long be deferred, and the existence of an Aramaic Gospel would itself likely suggest the work. The several books were probably translated separately, as there are differences of style in the various parts; but the general uniformity of character bespeaks some subsequent revision. The Peshito version is pronounced by scholars simple and faithful, although at the same time free and idiomatic. It has ordinarily been regarded, from Beza's time to our own, as of considerable importance in Biblical studies, both on account of its age and the country which it represents, although critics differ on the question of the real value to be ascribed to its text. A new argument was furnished to those who think that it represents a mixed, revised text, in the recent discovery of a manuscript of the four Gospels in Syriac, by Dr. Cureton, in the Nitrian monastery. In these Gospels, according to Alford, Tregelles, Bleek, Ewald, and others, we have a text possessing higher claims to antiquity than even that of the Peshito, though many eminent scholars deny this. Various editions of the ancient Syriac version have appeared,—one by the British and Foreign Bible Society (1818). There is an English translation by James Murdock, New York (1852), and of the four Gospels by J. W. Etheridge, London (1846).

It is not certain when the earliest Latin version was made, but it is supposed to be not far from A. D. 150, since there was one in common use in the time of Tertullian. Even in Roman cities, however, at that early age, Greek was the ordinary language of intercourse. Rome itself, under the emperors, was well described as a "Greek city;" and, as far as we can learn, the mass of the poorer population-everywhere the great bulk of the Christians-was Greek, either in descent or in speech. But though this continued to be the chief language of the Roman world (it was so when Paul wrote his epistle to the Romans), the seeds of Latin Christianity were rapidly developing in Africa. It is there that the first version appeared. Whether there was more than one before the time of Jerome has been disputed. Augustine and Jerome both seem to speak of several, although among them Augustine distinguished one, the Itala (or old Italian), as of peculiar merit. The Old Testament portion was translated from the Septuagint. Under instructions from Damasus, bishop of Rome, Jerome, near the close of the fourth century, undertook a revision of the Latin text, then existing in a very corrupted and uncertain state. He brought to his work a vigorous and active scholarship, along with a passionate zeal for Biblical studies. To a limited extent, in this important undertaking he made use of such Greek manuscript authorities as were accessible to him; and by collating the several versions, and afterward translating from the original Hebrew, he

produced purer texts than any which had heretofore appeared. Instead of following the Itala version of the New Testament, Jerome is supposed to have translated for himself immediately from the original Greek; but though he followed the original text chiefly, yet it is very probable that he formed his text of both. This ancient version has since been termed the *Vulgate*, because received into common use. By frequent transcriptions, and by combining portions of the several texts yet existing, from A. D. 384, when Jerome finished it, until the invention of printing, many errors had crept into it; and several revised editions were issued under the immediate supervision of the popes. That of Pope Clement VIII, printed at Rome in folio, 1592, is regarded as the best; but, though it has done much in correcting the errors of former editions, it is still far from perfect. The Council of Trent made the Vulgate the standard Scripture canon, and of equal authority with the original Hebrew and Greek.

The Greek language was introduced into Egypt after the Alexandrian conquest, and prevailed under the Ptolemies in the lower parts of that kingdom. After their time the Egyptian language gradually spread again; and nearly supplanting the Greek, a translation of the Scriptures was made into it for the use of the native Christians. This language is known as the Coptic, of which there were anciently two dialects, the Memphitic and the Thebaic, representing respectively Lower and Upper Egypt. In both of these translations were made, but that of Thebes is the more noted. It is named the Sahidic version (from the Arabic name of the province, Said), and is supposed by many good scholars to have been made in the second century. Consequently it is one of the oldest translations of the New Testament in existence. It is fragmentary, containing only about one-third of the New Testament. The Memphitic version is nearly, if not quite, complete. Though the native Christians of Egypt use the Arabic in common speech, in their public services and the reading of the Scriptures they employ this dialect of the Coptic. The first edition of this version which appeared in print was the one published by Wilkins, a Prussian by birth, in 1716, at Oxford. A knowledge of the Coptic tongue, representing that spoken by the ancient Egyptians, has been of immense use in the decipherment of the hieroglyphical writing on the monuments and pyramids of Egypt and on the papyri found in the tombs. By the aid of the modern Coptic, Egyptologists have translated that of the times of the Pharaohs.

The Gothic version of the Scriptures was made by Ulphilas, a bishop of the Goths, about the year 370. He is said to have translated the whole of the Bible, prudently excepting the four books of Kings, lest the relation of the Jewish wars might tend to irritate the fierce and sanguinary spirit of the barbarians. The rude and imperfect idiom of the Gothic soldiers and shepherds, so ill qualified to communicate any spiritual ideas, was improved and modulated by his genius. Before he could frame his version, Ulphilas was obliged to devise a new alphabet of twenty-four letters—most of them formed from the Greek and Roman (though some scholars contend that an alphabet was already

known to the Goths, and inscribed on the runes long used in the North of Europe). Four were invented to express sounds unknown to the Latin and Greek pronunciation. An imperfect copy of the Gospels, in the Gothic version, was first printed in 1665. A revised copy, containing almost the whole of the four Gospels, was printed in 1805, at Weissenfels. A few fragments of the Old Testament Scriptures have since been recovered, and nearly all of St. Paul's Epistles, which were printed with the Gospels in 1856. As the most ancient monument of the Teutonic and Saxon family of languages, the version of Ulphilas possesses great interest. Its use was once extended widely through Europe, and through its agency Christianity was embraced by almost all the barbarians who established their kingdoms on the ruins of the Western Empire.

An Ethiopic version of the Scriptures was made after the introduction of Christianity into Ethiopia, in the fourth century. In 1513 Potken published an Ethiopic Psalter at Rome, from a manuscript sent him by some Abyssinians, among whom it is still in use. In 1548-9, the Ethiopic New Testament, with a Latin version, was also printed at Rome, edited by three Abyssinians. The Gospels were first issued, and afterward the Epistles of Paul. These were printed separately from the Gospels, because the editors had no copy of them when at Rome. They are full of errors, for which the editors give a substantial reason: "They who printed the work could not read, and we could not print; therefore they helped us and we helped them, as the blind helps the blind." More accurate editions have since been printed; but, as this language is only for the learned men of Abyssinia, a new translation into the Amharic, or the popular tongue of that country, has within this century been published by the British and Foreign Bible Society of London. It may be well to add that the Ethiopic version of the Old Testament is made from the Septuagint, and not from the original Hebrew.

About the year 460 a version of the Scriptures was made into the Armenian language, the Old Testament portion being taken from the Septuagint, and the New Testament probably from the Syriac. The Armenian Christians are widely scattered. They have Churches in various parts of India, at Bombay, Madras, Surat, Bagdad, Bushire, Muscat, and elsewhere. Jerusalem, Diarbekir, and Constantinople are patriarchal seats. These people have formed settlements wherever they have discovered an opening for trade. They are found in great numbers in Russia, many in Venice, and in large communities throughout the Turkish Empire. The inventor of the Armenian letters was Moesrob, minister of state and secretary to Varasdates and Arsaces IV, and to him the Armenian Christians are indebted for their translation of the Scriptures, which has ever since been in use among them. In the seventeenth century manuscript copies of the Bible were so rare in Armenia that a single one cost as much as two hundred and fifty dollars. Such being their scarcity, a council of Armenian bishops assembled in 1662 resolved to call in the art of printing, of which they had heard in Europe. For this purpose they applied to France; but the Roman

Catholic Church being there dominant, their request was denied. Accordingly, the first edition of their Bible was printed at Amsterdam in 1666, under the editorial revision of Oskan Wartabied, bishop of Yuschuaran, in Armenia, and one of his deacons. Another edition was printed at Constantinople in 1705, and one at Venice in 1733. The British and Foreign Bible Society of London has recently published a new version of the Armenian Scriptures in the modern dialect, which has had a very wide circulation.

In the year 862 an application was made by the inhabitants of Moravia, then covering a large portion of Central Europe, for Christian teachers; and the next year the labors of missionaries began among them. The apostles to the Slavonic tribes were Cyril and Methodius-two brothers, natives of Thessalonica. To Cyril is ascribed the invention of the Slavonian alphabet and the commencement of the translation of the Scriptures into that tongue. appears to have died at Rome in 868, while Methodius continued to be for many years bishop of the Slavonians. He is said to have continued the translation of the Bible begun by his brother; but how much was actually accomplished by the two is uncertain. The oldest known manuscript of the entire Scriptures in the Slavonic language dates back only to 1499, while that of the Gospels is not older than 1056. The translation of the Old Testament is made from the Septuagint, but how much revision it has since received is uncertain. The first printed portion was an edition of the Gospels in Wallachia, in 1512. In 1575 the same portion was printed at Wilna; and in 1581 the whole Bible was printed at Ostrog, in Volhynia. From this was taken the Moscow edition, in folio, of 1663, 1751, 1756, and 1757, and that in quarto of 1783. This version has been considered of great importance in Biblical criticism.

A translation was made of the four Gospels into *Persian*, in the fourteenth century (A. D. 1341), by Simon Ibn Joseph, Ibn Ibrahim al Tabrizee. It was evidently derived from the Syriac version, and not from the original Greek, as it sometimes retains the Syriac words, and gives a Persian translation of them. The names of places are also formed after the Syriac, and not after the Greek. The text was printed in London, with a Latin version, in 1657.

Other versions of the whole Scriptures, or portions thereof, were early made into other languages, and circulated in manuscript, but to none of them much importance is now attached; and we turn to those translations in which we are more deeply interested—those made into the language of Great Britain.

# CHAPTER IV.

#### EARLY ENGLISH VERSIONS.

THE earliest attempt to render the Scriptures into the language spoken by the common people in England was during the Anglo-Saxon times, when Aldhelm, in the seventh century, translated the Psalter. Caedmon had already embodied the history of the Bible in alliterative meter, but his work can scarcely be denominated a translation. The venerable Bede spent his last moments in dictating a translation of John's Gospel into his mother tongue, and died with the Doxology upon his lips when the last lines had been written. King Alfred himself reduced to the same language portions of the divine law given to the Hebrews as the basis of his own legislation; and other scholars of the realm in the years following translated additional portions both of the Old and New Testaments, so that the whole of the four Gospels was current in the Anglo-Saxon. After the Norman Conquest, a prose translation of the Bible into Norman French, made about A. D. 1260, indicates a demand for devotional reading within the circle of the court, or of the wealthier merchants, or of convents for women of high rank. Further signs of the same desire are found in three English versions of the Psalms—one toward the close of the thirteenth century, another by Schorham about A. D. 1320, and another, with other canticles from the Old and New Testaments, by Richard Rolle, of Hampole, in Yorkshire, about 1349. There was also a version of the Gospels of Mark and Luke, and of all Paul's Epistles. Thomas Arundel, archbishop of York, in his funeral sermon on Anne of Bohemia, wife of King Richard II, says that she habitually read the Gospels in the vulgar tongue; and this fact was probably true of many others of high rank. It is interesting to note these facts, as showing that there was a preparation for the work of the great reformer of the fourteenth century, and that his labors were not bestowed upon an unready people.

The first translation into what may properly be called English—the real beginning of the language as we now speak it—was that made by John de Wycliffe. He was born A. D. 1324, at Wycliffe, in Yorkshire, and was educated at Oxford. He became successively master of Baliol College, warden of Canterbury College, and professor of divinity in Oxford University. His piety and wisdom, as well as his great parts and extensive learning, gained for him general reputation; while his opposition to the corruptions of the Church of Rome drew down on him the vengeance of the prelates and clergy, and involved him in a series of troubles which, in all probability, would have resulted in his death, had he not been protected by John of Gaunt, the duke of Lancaster, uncle of Richard II. The

dates of commencing and of concluding the work which has made his name so famous in history can not be determined with certainty. He accomplished his task by degrees. He began with a translation of the Apocalypse; next appeared the Gospels in English, with a commentary; then followed the other books of the New Testament, which it is believed were finished about 1380. A version of the whole Old Testament, as well as of the New, appeared not long afterward, upon which he appears to have employed himself, and which is supposed to have been completed before 1384. It was on December 28th of this year that Wycliffe peacefully died at the Lutterworth Rectory, exempt from "the horrible judgment" which his enemies predicted would befall him. Forty-one years after his death, his bones were dug up and reduced to ashes by order of Richard Fleming, bishop of London, according to a decree of the infamous Council of Constance—the council which condemned John Huss and Jerome of Prague to the flames, and decreed that "the most solemn pledge of a sovereign may be violated for the punishment of heretics." Wycliffe's ashes were scattered in the river Avon, flowing by Lutterworth. This incident, with others like it, gave origin to that noble prophetic hymn of Luther's:

"Flung to the heedless winds, or on the waters cast, The martyrs' ashes shall be gathered up at last. And from that scattered dust, around us and abroad, Shall spring a plenteous seed of witnesses for God."

These efforts to circulate the Word of God in the vernacular language of the people were jealously discountenanced by the papal Church. At the Council of Toulouse in 1229, for the first time since the name of Christ was known, the laity were openly forbidden to read the Holy Scriptures of the Old and New Testament, even in Latin—except that, for the purposes of devotion, they were permitted to have in that language the Psalter or Breviary or "Hours of the Blessed Virgin;" but they were strictly forbidden to have any of these books translated into their own tongue. Nevertheless, these prohibitions did not entirely prevent the circulation of the Scriptures, and translations of the whole or of parts were made in several countries of Europe.

The fruit of Wycliffe's labors did not immediately appear. His followers, who were called Lollards, though they taught his doctrines all over the country, could not do so openly on account of the persecutions to which they were subject; but the leaven of their teaching silently spread. When an age of greater freedom dawned, men saw that the toil and suffering of the persecuted had not been endured in vain. And Wycliffe's influence was not confined alone to England. It extended to the Continent, particularly to Bohemia, and prepared the way for the great reformation in Europe a century and a half later. Copies of his Bible were multiplied as rapidly as the pens of transcribers could do the work, and were eagerly sought by all classes of people. A revised translation was completed about the year 1388 by John Purvey, assisted by others; but both Wycliffe's and Purvey's were made from the Latin Vulgate. Wycliffe's

Bible was not printed until 1850. Purvey's was printed for the first time in 1731, and for a long time was supposed to be Wycliffe's. As such it was printed in Bagster's Hexapla, in 1841.

The next English version was that of William Tyndale, a native of Wales, about the year 1530. Two circumstances in his age were favorable to its enlarged circulation—the invention of paper and of the art of printing. Erasmus's edition of the Greek Testament was then just published, and the Hebrew Scriptures were about the same time printed in Italy-and both were easy to be obtained. Tyndale was a thorough scholar, and, instead of making his version at second-hand from the Latin, he took it directly from the original tongues. His English style is idiomatic and racy. Many of his renderings, through long passages, are repeated almost word for word in our present authorized version. He is really the father of our English Bible. His successors effected many improvements in detail, but the plan and spirit of the work have been left unchanged. "The peculiar genius," says Froude, "if such a word may be permitted, which breathes through it; the mingled tenderness and majesty; the Saxon simplicity, the preternatural grandeur, unequaled, unapproached in the attempts of modern scholars,—all are here, and bear the impress of one man, William Tyndale." To that one man, more than to any other, the English language owes its present form and the permanence of its vocabulary. He fixed the speech of the common people for all time to come; and its rhythmic cadence, its poetic and picturesque beauty, its strong and nervous expressions, its homely and simple phrases, all appear in his work. Tyndale's printed version contained the New Testament, the Pentateuch, and the Prophecy of Jonah, with a few lessons from the Prophecies; but there is good reason to believe that he left behind him in manuscript a translation of the books of the Old Testament from Joshua to 2 Chronicles, inclusive. Tyndale's Testament was printed in 1525 at Cologne in quarto, and at Worms in octavo. Of each of these editions three thousand copies were printed. In 1534 a revised edition was issued at Antwerp, with an addition of lessons translated from the Old Testament.

Tyndale was in the midst of his labors when he was arrested for heretical pravity at Antwerp, by emissaries of the papal Church, and committed to the castle of Vilvorde, near Brussels. Notwithstanding all the efforts of his friends in England and in the Low Countries to procure for him protection, he was condemned to death. Rome could not forgive his vigorous assaults upon her priestly prerogative and hierarchical authority. On Friday, October 6, 1536, he was strangled at the stake and his body burnt to ashes. His last words were, "Lord, open the king of England's eyes!" Who shall say that his prayer was not answered?

In 1535 the first translation of the whole Bible ever printed in English was completed abroad under the direction of Myles Coverdale, and is therefore generally called *Coverdale's Bible*. The place of its printing was for many years unknown; but it is believed that the work was executed at Zurich, or at Ant-

werp by Jacob Van Meteren, who seems afterward to have sold the sheets, type, etc., to James Nicolson, of Southwark, England, by whom a second and a third edition were published. Coverdale, born in 1488, was an Augustine monk; but embracing the doctrines of the Reformation, he entered into orders, and in 1551 was consecrated bishop of Exeter. During the persecutions of Queen Mary's time he was ejected from his see, and retired to the Continent, but returned to England in 1568, and died in 1569. Coverdale availed himself of the labors of others, and made his translations, not from the original Hebrew and Greek, but from the Latin Vulgate, the German of Luther, Pagninus's Latin version, Leo Juda's Helvetic version (in Swiss-German), and from one or two others. Tyndale's text is closely followed in the New Testament, but is corrected and revised with the help of the other interpreters.

In 1537 the translations of Tyndale, with those of John Rogers, who completed and edited the whole, were published in a collected form under the name of Thomas Matthew. This edition is known as Matthew's Bible. Much credit is due to Rogers, who probably resided at the place of printing (supposed to be Lübeck), as the careful editor of this Bible; he was evidently a fine scholar, and he seems to have acted both as desiring to give his countrymen a translation as correct as possible, and likewise to perpetuate the labors of Tyndale, his friend and instructor in the truth of the Gospel. In the execution of the work Rogers had the whole of Tyndale's translations, whether in print or manuscript, before him. The Old Testament is a reprint of Tyndale's Pentateuch; the remainder, as far as the second book of Chronicles, was copied from Tyndale's manuscripts, which were undoubtedly in Rogers's safe keeping. Coverdale's translation was also followed in the other portions of Scripture. This edition, printed in black letter, or Old English, is frequently and not inaptly called Tyndale's Bible. It appeared with the then much coveted words, 'Set forth with the king's most gracious license;" hence it is the first properly authorized edition of the English Bible. This became the foundation of the text of the version now in common use. Rogers was a native of Lancashire, and was born about the year 1500. He was educated at Pembroke Hall, Cambridge, and was graduated in 1525. Entering into holy orders, he became rector in 1532 of a Church in London. In 1534 he left England, and went to Antwerp as chaplain of the "Merchant Adventurers," where he became acquainted with Tyndale. Here he embraced the reformed doctrine, and soon afterward broke off completely from Rome, and married. During the persecutions under Mary he was tried and condemned for heresy, and was the first martyr who suffered death at the stake. He was burned alive at Smithfield, February 4, 1555. It is supposed that Thomas Matthew was only a name which Rogers assumed from prudential motives, lest his known connection with Tyndale should prove injurious to the undertaking. In favor of this view, which has been generally accepted, is the fact that in the official record of the apprehension of Rogers he is described as "John Rogers, alias Matthew." It is possible, however, that the name is a real one, and belongs to some patron through whose aid the work was undertaken.

So great was the desire of the people to read or hear the Word of God, and so few copies could be procured, that in 1539 another revision of the English Bible was made by Richard Taverner, a counselor-at-law and a member of the Inner Temple. He was one of the young men imprisoned in the cellar of one of the college buildings in Oxford for reading Tyndale's New Testament. Taverner was a scholar, able and energetic, but somewhat capricious and uncertain. In 1552, though a layman, he received from Edward VI a general license to preach. We are told that he preached before the king at court, and in some other places in the kingdom, wearing a velvet bonnet or round cap, a damask gown, and a chain of gold about his neck; in which habit he was seen and heard preaching several times in St. Mary's Church, Oxford, in the beginning of the reign of Elizabeth. During Mary's reign Taverner prudently remained in retirement. Elizabeth showed him marks of special favor, and made him high sheriff of the county of Oxford. He died in the year 1575. His Bible, known as Taverner's Bible, was allowed to be publicly read in the churches, and is only a revision of Matthew's Old Testament and Tyndale's New Testament. His changes are more numerous in the latter than in the former. Thus, in Matthew, Chapters xxi, xxii, containing ninety-two verses, there are about forty variations, of which one-third are retained in the version now in use. In some of these changes his object was to remove superfluous words; in others, to give a more terse or expressive phrase, or a more literal rendering from the Greek. Taverner's Bible was published both in folio and in quarto; his New Testament in quarto and in octavo in the same year.

The Great Bible, so called from its size, being larger than any of the editions in folio previously published, was prepared by direction of Thomas Cromwell, chief minister of state under Henry VIII. It was a revision of Matthew's Bible, and was executed under the supervision of Coverdale, as corrector of the press. It was first issued in April, 1539, by Richard Grafton and Edward Whitchurch, printers. Cromwell, though not noted for piety, was a friend of the Reformation, and had a deep veneration for the Scriptures. Worldly, ambitious, and unscrupulous, he opposed the aggressions of the papal Church, and broke up the monasteries, which had become nests of corruption. He was rapidly advanced by the king, who created him Earl of Essex; but being convicted of treason, he was put to death soon after attaining that honor. second edition of this Bible was published in 1540, with a preface written by Archbishop Cranmer, and has been named Cranmer's Bible. This edition, of which only five hundred copies were printed, differed but slightly from the first, and the two are sometimes confounded. It continued to be the authorized English version (except, of course, during the reign of Mary) until 1568, when it was superseded by the Bishops' Bible.

The Geneva Bible, issued in 1560, is so called from the fact that it was

translated and printed in Geneva by certain learned Englishmen who fled thither about the year 1556 to escape the persecutions of Queen Mary's reign. The exiles in Geneva to whom this work is attributed were William Whittingham, Anthony Gilby, Myles Coverdale, Thomas Sampson, Christopher Goodman, Thomas Cole, John Knox, John Bodleigh, and John Pullain. The principal part of the work was executed by Whittingham, Gilby, and Sampson. This version became very popular, and probably one hundred and thirty editions were issued. It was the first English Bible divided into verses. The example for doing this was set in the New Testament printed at the same city three years previously. This translation differed from all that had preceded it, not only in its plan, but also in its execution. The other versions had been generally the work or revision of an individual, or, at most, a revision in which certain individuals executed certain particular parts. In this translation many acted unitedly in the formation of a version, and in the plan of operation there was a principle of completeness which had not heretofore been acted on. Still, the basis of the translation was Tyndale's; but, with the scholarly labor bestowed upon it, the Geneva Bible was more accurate than any of its predecessors, and long held its popularity in England, even after the present authorized version was in use. It discarded the old black-letter type, and was printed from Roman type, which was soon adopted in all the printing-offices which published English books.

The next version of the Bible was superintended by Matthew Parker, archbishop of Canterbury, and is sometimes called by his name. It was first published in 1568, and was executed with great care by more than fifteen men, whose names occur at the end of the portions prepared by them. From the fact that the majority of those engaged in its preparation were bishops, it has been named the Bishops' Bible. It continued to be the version authorized to be read in the churches for forty-three years; but in private use it never displaced the Geneva version. Its preparation seems to have extended over three or four years. The basis of the translation was the Great Bible, but many of the corrections and improvements were taken from the Geneva version.

We have already noticed the opposition on the part of the papal Church to the general diffusion of the Word of God. But Rome had thundered in vain. What did she do? In 1582 she printed, or allowed to be printed, at Rheims, an English New Testament, "translated out of Latin, with notes and necessary helps." In 1609 the Old Testament also made its appearance, at Douay. The Rhemish New Testament, as the version printed at Rheims is called, was prepared at the English Roman Catholic College, then established at that place, and afterwards at Douay, by Gregory Martin, a distinguished Hebrew and Greek scholar. His translation was made from the Vulgate, and in his work he was assisted by Dr. William Allen, the founder of the college, Dr. Reynolds, Dr. Bristow, and Dr. Worthington. The last two are supposed to be the authors of the "Notes," which are bitterly controversial. The translation is literal, and, as a rule,

scrupulously faithful and exact, but disfigured by a profusion of unfamiliar and Latinized words, which convey no meaning whatever to the ordinary English reader. This last peculiarity strikes the eye at the first opening of the volume. But from this version, unfamiliar as many of its words are, our translators obtained some of their happiest expressions. Nothing is easier than to accumulate instances of the eccentricity of its renderings, or of their obscure and inflated style; but a minute study of its pages will afford evidence of the care with which the translators have executed their work. "Every other English translation," says Dr. Moulton, in his History of the English Bible, "is to be preferred to this, if it is to be taken as a whole; but no other English version will prove more instructive to the student who will take the pains to separate what is good and useful from what is ill-advised and wrong."

From the time when the Reformation was introduced into England to the time of the authorized version under King James, there were, of the various versions and revisions, fifty-four editions in the reign of Henry VIII—thirtynine of the New Testament and fifteen of the Bible. The brief reign of Edward VI produced forty-nine editions; namely, thirty-five of the New Testament and fourteen of the Bible. These editions all appeared in the space of six years and a half. Only twenty-four of the editions under Henry were printed in England, whereas nearly all those of Edward's time were printed at home. During this reign far more attention was given to the printing and circulation of the Bible than to its translation and revision. This is just what might have been expected. The Scriptures had been translated, and now they were to be circulated and expounded. In the reign of Mary all this activity was suppressed at home, and not a single copy of the Scriptures was printed in England so long as she occupied the throne. Abroad, however, an edition of the New Testament was printed at Geneva, from the translation of William Whittingham, a Protestant exile. This was really only a revision of Tyndale's, and is the first in which verses were distinguished. During the reign of Elizabeth, which began in 1558, a hundred and forty-eight editions are recorded-forty-eight of the New Testament and ninety-four of the Bible. Most of these were printed in England by Christopher Barker and his heirs, and the great majority were of the Geneva version. In 1611 the version in present use was made. To that we next turn.

## CHAPTER V.

#### THE AUTHORIZED VERSION OF KING JAMES.

When James I came to the throne of Great Britain the Protestants of his realm were divided into two parties, the Puritans and the Conformists—the former embracing the Independents, and the Presbyterians of Scotland who adhered to the Kirk, and the latter the Episcopalians, who belonged to the Church of England. The one party used and preferred the Geneva version of the Scriptures and the other the Bishops' Bible. At the conference held at Hampton Court, January 16, 1604, James made an incidental remark that he had never seen a Bible well translated into English; but the worst of all he thought the Genevan to be. He declared that some of its notes were "partial, untrue, and seditious, and savoring too much of traitorous conceits." Fond of his royal prerogative, like all the Stuarts, he could not brook any thing that seemed to weaken his authority, and he specified particularly Exodus i, 19, where, in the margin of the translation, disobedience to kings in certain contingencies was advocated.

Some revisions of the existing translations had already been proposed by scholars of England, and at this conference Dr. John Reynolds, a leader among the Puritans, made a request for a new version. He was president of Corpus Christi College, in the University of Oxford, and one of the most learned men of his time, eminent for his attainments in Hebrew and Greek, and gifted with an extraordinary memory. The suggestion was not well received by the Churchly party, probably from a suspicion created by its source; but Dr. Reynolds pointed out a number of mistranslations in the Bibles then in use, and the king at once took up the matter. It was his desire that "some pains should be taken in that behalf for one uniform translation, and this to be done by the best learned in both universities; after them to be revised by the bishops and the chief learned of the Church; from them to be presented to the Privy Council; and, lastly, to be ratified by his royal authority; and so the whole Church be bound to it and no other." It was also his wish that no marginal notes should be added. Perhaps he was afraid of them-they might not coincide with his kingly notions.

The conference, which had been called for hearing and "determining things pretended to be amiss in the Church," adjourned after three days, without accomplishing any thing. But the matter of a new translation of the Bible the king did not allow to drop. After maturing his plans, he appointed fifty-four of the most learned men of his kingdom, among them Dr. Reynolds, to proceed with the work; but the names of only forty-seven are now known. The rules

which were to guide them in their work were drawn up, probably by Richard Bancroft, archbishop of Canterbury, at the command of the king. They are as follows:

- "1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.
- 2. The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.
- 3. The old ecclesiastical words to be kept; namely, the word church not to be translated congregation, etc.
- 4. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place, and the analogy of the faith.
- 5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.
- 6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which can not without some circumlocution so briefly and fitly be expressed in the text.
- 7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.
- 8. Every particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.
- 9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful on this point.
- 10. If any company, upon a review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each company, at the end of the work.
- 11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.
- 12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skillful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.
- 13. The directors in each company to be the deans of Westminster and Chester, for that place, and the king's professors in the Hebrew or Greek in either university.

14. These translations to be used, when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's [or Cranmer's], Geneva.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified."

The translators were divided into six companies, two of which met at each of the above-named places. To the first company at Westminster (ten in number) were assigned the Old Testament as far as 2 Kings; the second company (seven in number) had the Epistles. The first company at Cambridge (numbering eight) had 2 Chronicles to Ecclesiastes; the second company (numbering seven) had the Apocryphal books. To the first Oxford company (seven in number) were assigned the Prophetical books, from Isaiah to Malachi; to the second (eight in number) were given the four Gospels, the Acts, and the Apocalypse.

How far these rules were observed it is impossible now to say. They were, doubtless, followed in the main; but there is reason to believe that some latitude was allowed. When the translators had done their work, a copy, each, was sent from Oxford, Cambridge, and Westminster to London, where two from each place, six in all, gave another revision; and Dr. Miles Smith, and Bishop Bilson, whose name does not appear among the forty-seven, superintended the work as it passed through the press. The former wrote the Preface, which is entitled "The Translators to the Reader."

The expenses of the work were borne, not by the king, who pleaded poverty, and apparently with good reason, but by voluntary contributions from bishops and others who had fat livings; at least such was his majesty's desire, as expressed in a circular issued by his order, though it seems that the responses were not very generous. The king, however, rewarded the translators by bestowing good livings on them when vacancies occurred, and by ecclesiastical promotion.

The work was given to the public in 1611, in a folio volume, printed in black letter, and with the title as follows: "The Holy Bible, Conteyning the Old Testament, and the New, Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised by his Majesties speciall Comandement. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings Most Excellent Majestie. Anno Dom. 1611." The same year the New Testament, in 12mo, was issued, and in 1612 the entire Bible, in octavo, and in Roman type. The printing of the Bishops' Bible, an edition of which had appeared in 1606, was never resumed, though the New Testament of that Bible continued to be printed as late as 1619. The Geneva Bible, however, had a firmer hold on the popular favor, and it required the life-time of a whole generation to displace it.

A very singular fact about this "Authorized Version" is, that it never was authorized by royal proclamation, by order of council, by act of Parliament, or by vote of convocation. Whether the words, "appointed to be read in churches," were used by order of the editors, or by the will of the printer, is now unknown. The popularity which the version so soon achieved is, however, sufficient proof that it was "authorized," in the best sense of the term.

This great work is not strictly a translation, but a revision of all the English Bibles which preceded it; so that one who should read Tyndale's Testament of 1525, or Coverdale's Bible of 1535, would find a substantial agreement with our own, though, of course, frequent verbal differences. The original Scriptures used by the revisers were not so varied in their sources as those now at hand. It is hard to tell what Hebrew text they followed, as the differences between early printed Bibles are not numerous. Bomberg's Rabbinical Bible was most likely used. In the New Testament they are supposed to have depended mainly on Beza's Greek Testament, fourth edition, 1589. Besides this they had the Greek Testaments of the Complutensian Polyglot, of Erasmus, and of Stephens. They also made use of the Rhemish version, and of the Spanish, French, Italian and German translations.

The marginal notes are intended to give a more literal rendering, or an alternative rendering, or to explain proper names, or to give various readings. In the original edition these numbered in the Old Testament 6,637, and in the New Testament 765; 473 have since been added. While in some of these notes the reading suggested may be better than in the text, in many it is not so good, and in some there are serious errors. Dr. Scrivener affirms that the most of these errors in the Old Testament are to be traced to the influence of the Latin Old Testament of Tremellius and Junius, which the translators no doubt used; while those in the New Testament plainly show the influence of the Latin version of Beza.

The chapter headings are said to have been prepared by one of the forty-seven translators and one other person. As originally made, there were many errors in them, and many mistaken notions. They have been materially changed by different editors since then, and in some of the best Bibles now printed are entirely left out.

The mode in which the translators were to proceed in their undertaking is described in the regulations; to which they, no doubt, carefully attended. Every member of a company was to take the same portion, and, having translated or amended it by himself, all were to meet together, to compare what they had done, and to form one revised copy of the whole, in which they could agree. The oft-quoted anecdote relative to the translators, given in the learned Selden's "Table Talk," most likely refers to this stage of the proceedings: "They met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on." When a portion

had thus been finished by any company, it was to be sent to the rest for their examination; and they were required, if they felt a doubt about any of the renderings, or could suggest an improvement, to state such doubt or improvement, and the reasons on which it was founded, to the company who had executed the portion. If the alteration were approved, it was to be adopted at once: if not approved, it was to be referred to a committee of final revisers. While the labor was great, correctness was likely to be secured by this plan; for every portion would first be translated by each member of the party to whom it was assigned, then considered by them all, then examined by the other companies, and then finally revised by the select committee appointed to complete the work; thus, after its first translation, passing through a number of ordeals varying from thirteen to sixteen, according to the number of persons in the company to which it belonged.

The final revision of the whole work was conducted in London. Delegates from Cambridge, from Oxford, and from Westminster devoted themselves to this important business. They met in the old hall of the Stationers' Company, and there spent three-quarters of a year in completing their task. Bilson, bishop of Winchester, is particularly mentioned as engaged upon this final revision, though he was not one of the originally appointed translators.

The repeated eulogiums pronounced upon the general accuracy of our authorized version render it unnecessary to add any thing to what has been said. Upon all the more important points of religious faith and practice it is undoubtedly a safe and sufficient guide to those who are unable to examine the original Scriptures for themselves. While in this well-merited commendation there are few who will not agree, there are perhaps equally few who will not admit that there are minor inaccuracies which need correction. The obscurity of some passages, especially in the Old Testament; the infelicity and almost ludicrous effect of certain modes of expression employed, and the striking indelicacy of others; the arbitrary rendering of certain terms; and the unnecessary introduction in some instances of words distinguished by italics,—are blemishes so frequently pointed out as to require no further notice. It should, however, be observed that the objections to some passages have undoubtedly arisen from a scrupulous adherence to the original, and from an attempt to transfer some of its idioms into our own language. It had been strange, indeed, if, in an age when Biblical criticism was in its infancy, a work had been produced in which the keen eye of modern scholarship could detect no imperfections or mistakes, and which could receive no improvement from rich treasures of learning amassed during the last two centuries. It is sufficient praise, and a monument of fame glorious enough for any band of scholars to envy, that in a volume of such extent more alterations are not requisite to render it a perfect expression of the original. As a specimen of English style this Bible has received enthusiastic praise; and here, perhaps, admiration for its sacred contents, and the delightful associations with its very phraseology, which piety and devotion can

not fail to form, may warp our judgment on the question of its literary merits; yet, after all that can be said against it in this point of view (and that it has literary defects, as well as excellences, it were uncandid to deny), we must surely be struck with the fact that, while our Bible possesses numberless specimens of English diction full of rhythm, beauty, and grandeur, there are to be found in it so few words and modes of expression which the lapse of between two and three centuries has rendered obsolete or dubious.

A work of such magnitude and extent, and one calculated to awaken prejudice in certain minds, was not likely to escape adverse criticism. Hugh Broughton is reported to have been the greatest Hebraist and the first rabbinical scholar of his age. He had inveighed against the Bishops' Bible, and proposed a new translation "by some six of the longest students in the tongues." Being a man of immense conceit, he numbered himself amongst the six, and in 1596, 1605, and 1606, published parts of a new translation of the Old Testament. He attacked Bancroft, and punningly branded him "as the bane of the banned croft," and consigned him to Gehenna, where he said King James, whom he flattered, would "behold him from Abraham's bosom." When the version of 1611 came out, Broughton said: "It was sent me to censure, which bred in me a sadness which will grieve me while I breathe, it is so ill done. Tell his majesty that I had rather be rent in pieces with wild horses than any such translation, by my consent, should be urged on poor Churches." It is curious to notice the lengths to which prejudice has carried some men on this subject. The translators were charged with introducing such words as "familiar spirit," "witch," and "wizard," to please King James; whereas the Bishops', the Genevan, and the Great Bible, had used "familiar spirit" and "witch," as well as similar renderings. In later days the version has been condemned for flattering James by the rendering, "God save the king;" and the monarch himself has been represented as the final reviser: "Those royal hands, dripping with the blood of hundreds of innocent human beings, gave the final touches to it." Notwithstanding attacks made at the time on the work in some quarters, it met, on the whole, with a favorable reception, and soon, in a great measure, superseded the use of earlier versions. In the attainment of this pre-eminence. perhaps it was aided by the royal authority expressed on the title-page.

## CHAPTER VI.

#### THE NEW REVISION.

THE subject of Bible revision is not a new thing. Scholars long knew that our authorized version was in many respects faulty, and in some passages it did not fairly express the mind of the Spirit; but until now there was no organized effort to secure a more accurate one. Individual attempts have at times been made to produce an exact rendering of one or more books of the Old or New Testament, usually accompanied with a commentary; and, in some instances, of the entire Scriptures. These, not having the sanction of authority, have had but a limited circulation, and have seldom been quoted as final. Robert Gell, chaplain of Archbishop Abbott, as long ago as 1659, asserted that many mistranslated words and phrases, by plurality of voices, were carried into the text, and the better translation was cast into the margin. Ambrose Ussher, elder brother of the archbishop of Armagh, John Canne, Henry Ainsworth, and others, marked their sense of the unsatisfactoriness of the authorized version in the most effectual way, namely, by making attempts toward an improved translation. In 1652-53, a little before the Long Parliament was dissolved by Cromwell, an order was made, Tuesday, January 11th, that a bill should be brought in for a new translation of the Bible out of the original tongues; but, as the house sat only about two months, little or no progress was effected in the design. That design, however, was revived during the Protectorate, when "grand committees" were chosen by the Parliament for special purposes, one of which was for "Religion." This committee, which met January 16, 1656, ordered that the subject of revision "be referred to a sub-committee to send for and advise with Dr. Walton, Mr. Hughes, Mr. Castle, Mr. Clerk, Mr. Paulk, Dr. Cudworth, and such others as they shall think fit, and to consider of the translations and impressions of the Bible, and to offer their opinions therein to this committee; and that it be especially commended to the Lord Commissioner Whitelocke to take care of this business." The committee met frequently at Whitelocke's house in Chelsea, and had the most learned men "to consult with in this great business, and divers excellent and learned observations of some mistakes in the translations of the Bible in English." The Parliament was dissolved, however, before the matter was ripe for execution; and in the political changes which soon took place there was little opportunity to consider and arrange for so important an undertaking.

But the subject was not allowed finally to drop. The attention of English-speaking Protestants was continually recalled to it. Hugh Ross, in 1727, published an essay towards a new translation, in which he says: "It must argue

either disrespect or indifferency for the Sacred Books to count any observation with relation to them trifling, especially if it tend to make any text plain and intelligible. Shall we conceal or defend these faults? The world is too sharpsighted to let us do either; and, if it was not, our holy religion is too firmly grounded to stand in need of such pious frauds, and recommends honesty and sincerity too much to allow its professors to make use of them. I think that, rather than to be thus always nibbling at the faults of translations, they should show once for all that there is a necessity of reforming them, and then join their heads together to carry on so necessary a work." In 1753 Dr. Benjamin Kennicott, in a treatise on the printed Hebrew text of the Old Testament, says: "'T is now a hundred and forty years since the last translation of the Bible into English; which, though a good translation in general, is allowed by the learned to be greatly improvable in many places. A new translation, therefore, prudently undertaken and religiously executed, is a blessing which we make no doubt but the legislature will in a few years grant us. And what improvements may not be expected in the translation, from the improvements made of late in the original languages, and particularly in Hebrew!" But Dr. Kennicott could not foresee the great advances made since his time in Biblical criticism; and though he published an edition of the Hebrew Bible which is still held in high estimation by scholars, better editions have since been issued. And the same statement is true of the Greek New Testament, which has within this halfcentury received particular attention, and has been corrected by collating ancient manuscripts heretofore inaccessible or unknown.

Dr. Robert Lowth, professor of Poetry in Oxford University, and afterward bishop of London, in 1777, writing of King James's version, says: "As to style and language, it admits of but little improvement; but in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless." Dr. Philip Doddridge, the author of the "Family Expositor" (1738), says: "It were to be wished that our governors in Church and state would favor us with a revision of the Scriptures with all possible improvements, and expressing the sense of the sacred writers with the greatest perspicuity and exactness; conveying their spirit and manner with the utmost energy, and setting off their matter and substance with most noble simplicity and apostolic plainness." And Anthony Blackwell, in "Sacred Classics" (1731), makes the following remark: "Innumerable instances might be given of faulty 'translation of the divine original." To the same effect writes Dr. Benjamin Blayney (1784): "Can we with certainty foresee all the mischief that may possibly and eventually result from an error of what kind soever willingly retained in a book of such high and universal importance?" So, too, Dr. George Campbell, in the preface to his translation of the Gospels (1789), says: "Need I, in so late and so enlightened an age, subjoin an apology for the design itself of giving a new translation of any part of Scripture? How dismal were the apprehensions that were entertained immediately after the Reformation on account of the many translations of the Scriptures which came in quick succession, one after another! Have men's fears been justified by the effect? Quite the reverse."

A new version of the entire Scriptures was made in 1764 by Anthony Purver (Quaker), in two volumes, folio. The principles upon which he endeavored to perform his work he laid down as follows: "1. A translation ought to be true to the original. 2. A translation should be well or grammatically expressed in the language it is made in." And from these propositions, which he regarded as axioms, he deduced this corollary, "When a translation is well made, yet some explanation and defense of it may be necessary." Purver was a shoemaker; but he was a diligent student, and made himself master of the Hebrew and Greek. He was independent enough to think for himself, and made, upon the whole, a good translation; but it lacks the poetic beauty and dignity of our authorized version, and is, perhaps, too literal. It was printed in London by W. Richardson and S. Clark, and sold by William Johnston in Ludgate Street.

In 1789, John Symonds, professor of Modern History in the University of Cambridge, published his "Observations upon the Expediency of Revising the Present English Version." In it he asks: "Is error so valuable an inheritance that it ought never to be relinquished? Can it be sanctified by the plea of long prescription? Experience teaches that mistakes in religion are of all others the most pernicious, not only because they affect us in the most important concerns, but as they are the most difficult to be corrected. . . . Whoever examines our version in present use will find that it is ambiguous and incorrect in matters of highest importance." And he boldly joins issue with those who contend that the present version is sufficiently clear and obvious in every thing necessary to be believed and practiced, pertinently suggesting that the mistranslation of one word in 1 Corinthians xi, 29, has prevented very many well-meaning Christians from partaking of the Lord's-supper.

But the authorities who have borne testimony to the unsatisfactory character of the authorized version have been more numerous in recent years than heretofore. It is impossible to give extracts from the works of all who have written upon the subject, but it may be well to quote from a few who have been the most influential in guiding public opinion and in bringing about the present revision. In a work entitled, "Hints and Suggestions on the Revision of the English Bible," Rev. Henry Craik, of Bristol, says: "I undertake to prove, before any jury of qualified scholars, that, while our English version is, probably, the very best of all modern translations, yet there are to be found in it hundreds of passages in which the sense of the original is rendered obscurely, or unintelligibly, or in which the meaning is entirely misrepresented. I maintain that, by a careful revision, many passages which are to mere English readers obscure would become plain; others, which convey no meaning, would be rendered in intelligible language; and many, which at present convey a wrong impression of the sense, would be found to express the meaning with accuracy and clearness." And he goes on to say "that no intelligent reader of the Hebrew and Greek Scriptures can attempt, honestly and fully, to expound the meaning of the Scriptures in public, without being under the necessity of frequently correcting our translation in order more accurately to bring out the sense, and that, therefore, it is requisite that some effort should be made to furnish the readers of our English Bible with suitable helps towards the correction of passages which are incorrectly rendered."

The Rev. Professor Scholefield remarks: "It is important to bear in mind this distinction, that whatever obscurity is found in God's Word, arising from the mysterious nature of its sublime revelations, is a fit exercise for patience and humility and child-like prayer for the teaching of that Holy Spirit by whose inspiration it was given; but if it possess any adventitious difficulty, resulting from a defective translation, then it is at the same time an act of charity and of duty to clear away that difficulty as much as possible, and present it to the English reader with the greatest attainable advantage."

Bishop J. C. Ellicott, in his "Comment on the Pastoral Epistles," writes: "If we are truly and heartily persuaded that there are errors and inaccuracies in our version; if we know that, though by far the best and most faithful translation that the world has ever seen, it still shares the imperfections that belong to every human work, however noble and exalted; if we feel and note that these imperfections are no less patent than remediable,—then surely it is our duty to Him who gave that blessed Word for the guidance of man, through evil report and through good report, to labor by gentle counsels to supply what is lacking, and correct what is amiss, to render what has been blessed with great measure of perfection yet more perfect, and to hand it down, thus marked with our reverential love and solicitude, as the best and most blessed heritage we have to leave to them who shall follow us. It is in vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There are errors, there are inaccuracies, there are misconceptions, there are obscurities not, indeed, so many in number, or so grave in character, as the forward spirits of our day would persuade us of-but there are misrepresentations of the language of the Holy Ghost; and that man who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness, or who, intellectually unable to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will, if they be true, most surely, at the dread day of final account, have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word of God."

The Rev. J. R. Beard, D. D., in his "Revised English Bible the Want of the Churches," proves that the common version is "a revision indebted to previous revisions, and most of all to Tyndale, of whose text it is to a great extent a transcript, as on his part Tyndale's text is translated from Luther and the Vulgate more than from the Greek. The facts on which these conclusions are founded may, it is hoped, do somewhat to abate the excessive, not to say superstitious, reverence with which the authorized version is by many regarded. The

value of that version the author does not deny; but it has no value that should be allowed to oppose an obstacle to revision. In the second place, the materials here supplied toward the required revision can scarcely leave a doubt, in impartial minds, that a change for the better is no less possible than necessary. Here are some thousands of passages in which errors, more or less marked and important, are found to exist in the several writings which compose the English Bible."

In 1858 Archbishop Trench, then dean of Westminster, published a small volume "On the Authorized version of the New Testament, in Connection with Some Recent Proposals for its Revision," which had a very large circulation, both in Great Britain and in this country, and largely influenced public sentiment. The discussion on the subject of revising our English Bible was no longer confined to scholars and divines, but the public interest was awakened. and the general demand was voiced in the newspapers and magazines. Dr. Trench himself expressed this wide-spread wish: "I am persuaded that a revision ought to come; I am convinced that it will come. Not, however, I would trust, as yet; for we are not as yet in any respect prepared for it; the Greek and the English which should enable us to bring this to a successful end might, it is to be feared, be wanting alike. Nor certainly do I underrate the other difficulties which would beset such an enterprise; they look, some of them, the more serious to me the more I contemplate them; and yet, believing that this mountain of difficulty will have to be surmounted, I can only trust and believe that it, like so many other mountains, will not on nearer approach prove so formidable as at a distance it appears. Only let the Church, when the due time shall arrive, address herself to this work with earnest prayer for the divine guidance, her conscience bearing her witness that in no spirit of idle innovation, that only out of dear love to her Lord and his truth, and out of an allegiance to that truth which overbears every other consideration, with an earnest longing to present his Word, whereof she is the guardian, in all its sincerity to her children, she has undertaken this hard and most perilous task, and in some way or other every difficulty will be overcome. Whatever pains and anxieties the work may cost her, she will feel herself abundantly rewarded if only she is able to offer God's Word to her children, not indeed free from all marks of human infirmity clinging to its outward form-for we shall have God's treasure in earthen vessels still-but with some of these blemishes which she now knows of removed, and altogether approaching nearer to that which she desires to see it; namely, a work without spot or wrinkle, or any such thing-a perfect copy of an archetype that is perfect."

# CHAPTER VII.

#### THE NEW REVISION UNDERTAKEN.

In 1856 the subject of revision was brought by Professor Selwyn before the lower house of convocation of the province of Canterbury, but his proposals met with little favor. The desirableness of the appointment of a royal commission was urged upon the House of Commons, but without effect. Meanwhile the general interest in Biblical studies was continually advancing. The merits of our translation on the one hand, and on the other the amount of improvement absolutely required, became more fully understood from year to year. Some specimens of a revised version by five clergymen (the present bishops of Gloucester and Salisbury, the late Dean Alford, the Rev. W. G. Humphry, and Dr. Barrow), published about this time, showed that reverent regard for the authorized version might coexist with an earnest desire for its improvement, and helped to prepare the way for the remarkable change in public opinion which has recently taken place.

In February, 1870, both houses of the convocation of Canterbury unanimously passed a resolution to the following effect: "That a committee of both houses be appointed, with power to confer with any committee that may be appointed by the convocation of the northern province, to report upon the desirableness of a revision of the authorized version of the Old and New Testaments, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translation made from the same, shall, on due investigation, be found to exist." The mover and seconder of the resolution in the upper house (the late bishop of Winchester and the bishop of Gloucester and Bristol) had limited their proposal to the New Testament; but, on the motion of the bishop of Llandaff it was at once agreed to extend the inquiry so as to include the whole Bible. Eight members of the upper and sixteen of the lower house were appointed the committee of the convocation of Canterbury. The northern province declined to co-operate with the southern in this inquiry, on the ground that the time was not favorable for revision, and that the risk was greater than the probable gain.

Early in May the committee presented a report recommending that a revision of the authorized version of the Holy Scriptures should be undertaken, on the principle of departing as little as possible from the general style and language of the existing version, and "that convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or

religious body they belong." A committee was accordingly appointed, consisting of eight members of each house, namely: Dr. S. Wilberforce, bishop of Winchester; Dr. C. Thirlwall, bishop of St. David's; Dr. A. Ollivant, bishop of Llandaff; Dr. C. J. Ellicott, bishop of Gloucester and Bristol; Dr. G. Moberly, bishop of Salisbury; Dr. E. H. Browne, bishop of Ely (now bishop of Winchester); Dr. C. Wordsworth, bishop of Lincoln; Dr. A. C. Hervey, bishop of Bath and Wells; Dr. E. H. Bickersteth, prolocutor of the lower house of convocation, now dean of Litchfield; Dr. H. Alford, dean of Canterbury; Dr. A. P. Stanley, dean of Westminster; Dr. H. J. Rose, archdeacon of Bedford; Dr. W. Selwyn, canon of Ely and Lady Margaret professor of divinity, Cambridge; Dr. J. W. Blakesley, canon of Canterbury (now dean of Lincoln); Dr. J. Jebb, canon of Hereford; and Dr. W. Kay, late principal of Bishop's College, Calcutta.

This committee held its first meeting on the 25th of May. It was then resolved that two companies should be formed, for the revision of the authorized version of the Old Testament and the New Testament respectively; that the company for the revision of the authorized version of the Old Testament should consist of the bishops of St. David's, Llandaff, Ely, Lincoln, and Bath and Wells, Archdeacon Rose, Professor Selwyn, Canon Jebb, and Dr. Kay, together with eighteen scholars and divines, who should be invited to join in the work; and that the company for the revision of the authorized version of the New Testament should consist of the bishops of Winchester, Gloucester and Bristol, and Salisbury, the prolocutor, the deans of Canterbury and Westminster, and Canon Blakesley, together with nineteen invited scholars and divines.

An invitation to join the Old Testament company was sent to Dr. W. L. Alexander, professor of theology, Congregational Church Hall, Edinburgh; Mr. T. Chenery, Lord Almoner's professor of Arabic, Oxford; the Rev. F. C. Cook, canon of Exeter; Dr. A. B. Davidson, professor of Hebrew, Free Church College, Edinburgh; Dr. B. Davies, professor of Hebrew in the Baptist College, Regent's Park; Dr. P. Fairbairn, principal of the Free Church College, Glasgow; Dr. F. Field, editor of the Septuagint, Origen's Hexapla, etc.; Dr. Ginsburg, editor of Canticles, Ecclesiastes, etc.; Dr. F. W. Gotch, principal of the Baptist College, Bristol; Rev. B. Harrison, archdeacon of Maidstone; Rev. S. Leathes, professor of Hebrew, King's College, London; Rev. J. M'Gill, professor of Oriental languages, St. Andrew's; Dr. R. Payne Smith, regius professor of divinity, Oxford (now dean of Canterbury); Dr. J. J. S. Perowne, canon of Llandaff, and now Hulsean professor of divinity, Cambridge; Dr. E. H. Plumptre, professor of the Exegesis of the New Testament, King's College, London; Dr. E. B. Pusey, regius professor of Hebrew, Oxford; Dr. W. Wright, now professor of Arabic, Cambridge; Mr. W. A. Wright, librarian (now bursar) of Trinity College, Cambridge; Mr. W. A. Wright, librarian (now bursar) of

An invitation to join the New Testament company was sent to Dr. R. C. Trench, archbishop of Dublin; Dr. J. Angus, president of the Baptist College, Regent's

Park; Dr. J. Eadie, professor of Biblical literature and exegesis to the United Presbyterian Church, Scotland; Dr. F. J. A. Hort, now Fellow of Emmanuel College, Cambridge; Rev. W. G. Humphry, prebendary of St. Paul's; Dr. B. H. Kennedy, canon of Ely, and regius professor of Greek, Cambridge; Dr. W. Lee, archdeacon of Dublin, and lecturer in divinity; Dr. J. B. Lightfoot, now Lady Margaret professor of divinity, Cambridge, and canon of St. Paul's; Dr. W. Milligan, professor of divinity, Aberdeen; Dr. W. F. Moulton, professor of classics, Wesleyan College, Richmond; Dr. J. H. Newman, formerly rector of the Roman Catholic University, Dublin; Dr. S. Newth, professor of classics (now principal), New College, London; Dr. A. Roberts, now professor of humanity, St. Andrew's; Dr. G. Vance Smith, joint author of a revised translation of the Scriptures; Dr. R. Scott, then master of Baliol College, Oxford, and professor of Exegesis, now dean of Rochester; Dr. F. H. Scrivener, editor of the Cambridge Paragraph Bible, Codex Bezæ, etc.; Dr. S. P. Tregelles, editor of the Greek Testament; Dr. C. J. Vaughan, master of the Temple; and Dr. B. F. Westcott, canon of Peterborough, now regius professor of divinity, Cambridge.

At the same meeting of the committee it was further resolved:

I. That the general principles to be followed by both companies be as follows:

1. To introduce as few alterations as possible into the text of the authorized version, consistently with faithfulness.

2. To limit, as far as possible, the expression of such alterations to the language of the authorized and earlier English versions.

3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

5. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice of the next meeting.

7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

II. That the work of each company be communicated to the other as it is

completed, in order that there may be as little deviation from uniformity in language as possible.

language as possible.

III. That the special or by-rules for each company be as follows:

1. To make all corrections in writing previous to the meeting.

2. To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.

3. To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

Of the scholars named above, Canon Cook, Dr. Pusey, and Dr. Newman declined to take part in the work. Dr. Wright, who at the time was compelled to decline the invitation, has now joined the Old Testament company.

The first meeting of the New Testament company took place on June 22, 1870. Before entering on the work of revision many members of the company joined in the holy communion, in Henry VII's Chapel, Westminster Abbey. The Old Testament company met for the first time on the 30th of June.

Several changes have taken place in the composition of the companies. The

Several changes have taken place in the composition of the companies. The Old Testament company has lost through death Bishop Thirlwall, Archdeacon Rose, Canon Selwyn, Professor M'Gill, Professor Fairbairn, and Professor Davies Rose, Canon Selwyn, Professor M'Gill, Professor Fairbairn, and Professor Davies (also Dr. Weir, mentioned below); and by resignation the bishop of Lincoln, Professor Plumptre, and Canon Jebb. The following new members have been added: Mr. R. N. Bensly, Fellow and Hebrew lecturer, Caius College, Cambridge: Rev. J. Birrell, professor of Oriental languages, St. Andrew's; Dr. F. Chance, editor of a Commentary on Job; Rev. T. K. Cheyne, Fellow and Hebrew lecturer, Baliol College, Oxford; Mr. S. R. Driver, tutor of New College, Oxford; Dr. G. Douglas, professor of Hebrew, Free Church College, Glasgow; Rev. C. J. Elliott, late Fellow of St. Catharine's College, Cambridge; Payer J. D. Godon, professor of Hebrew, Woslavan College, Didebury: Roy, J. R. Rev. J. D. Geden, professor of Hebrew, Wesleyan College, Didsbury; Rev. J. R. Lumby, Fellow of St. Catharine's College, Cambridge; Rev. A. H. Sayce, Fellow and tutor of Queen's College, Oxford; Rev. W. R. Smith, professor of Hebrew, Free Church College, Aberdeen; Dr. D. H. Weir, professor of Oriental languages, Glasgow.

Four members of the New Testament company were removed by death: Dean Alford, the bishop of Winchester, Dr. Eadie, and Dr. Tregelles (who was prevented by ill-health from taking any part in the work). Three members were added shortly after the commencement of the work: Dr. David Brown, professor of divinity and principal, Free Church College, Aberdeen; Dr. C. Merivale, dean of Ely; and Dr. C. Wordsworth, bishop of St. Andrew's. Dr. Merivale resigned his place as a reviser in 1871. In 1873 Rev. Edwin Palmer, professor of Latin, Oxford, became a member of the company, which then numbered twenty-four members. The bishop of Winchester was made chairman of the Old Testament company, the bishop of Gloucester and Bristol of the New. It was arranged that the former should hold sessions of ten days five times in the year; the latter was to meet every month, except August and September.

Soon after the commencement of the work in England the committee of convocation sought the co-operation of American scholars. The negotiations convocation sought the co-operation of American scholars. The negotiations were conducted mainly through an eminent American professor, Dr. Philip Schaff, of New York. Through his exertions two companies of revisers, "men of ability, experience, and reputation in Biblical learning and criticism," and fairly representing "the leading Churches and theological institutions" of the United States, were formed before the close of 1871. The following list of names is taken from an interesting account of the revision written by Dr. Schaff:

The Old Testament Company.—Dr. T. J. Conant (Baptist), Brooklyn, New York; Dr. E. Day (Congregationalist), New Haven, Connecticut; Dr. J. DeWitt (Reformed), New Brunswick, New Jersey; Dr. W. H. Green (Presbyterian), Princeton, New Jersey; Dr. G. E. Hare (Episcopalian), Philadelphia, Pennsylvania; Dr. C. P. Krauth (Lutheran), Philadelphia, Pennsylvania; Dr. J. Packard (Episcopalian), Fairfax, Virginia; Dr. C. E. Stowe (Congregationalist), Cambridge, Massachusetts; Dr. J. Strong (Methodist), Madison, New Jersey: Dr. C.

bridge, Massachusetts; Dr. J. Strong (Methodist), Madison, New Jersey; Dr. C. V. A. Van Dyck, missionary, Beyrout, Syria, corresponding member; Dr. T. Lewis (Reformed), Schenectady, New York.

The New Testament Company.—Bishop Lee (Episcopalian), Wilmington, Delaware; Dr. E. Abbot (Unitarian), Cambridge, Massachusetts; Dr. G. R. Crooks (Methodist), New York; Dr. H. B. Hackett (Baptist), Rochester, New York; Dr. J. Hadley (Congregationalist), New Haven, Connecticut; Dr. C. Hodge (Presbyterian), Princeton, New Jersey; Dr. A. C. Kendrick (Baptist), Rochester, New York; Dr. M. B. Riddle (Reformed), Hartford, Connecticut; Dr. C. Short (Episcopalian), New York; Dr. H. B. Smith (Presbyterian), New York; Dr. J. H. Thayer (Congregationalist), Andover, Massachusetts; Dr. W. F. Warren (Methodist), Boston, Massachusetts; Dr. E. A. Washburn (Episcopalian), New York; Dr. T. D. Woolsey (Congregationalist), New Haven, Connecticut; Dr. P. Schaff (Presbyterian), New York.

Dr. P. Schaff (Presbyterian), New York.

To the Old Testament company have since been added Dr. C. A. Aiken, of Princeton, New Jersey; Dr. C. M. Mead, Andover, Massachusetts; Dr. H. Osgood, Flushing, Long Island. To the New Testament company, (which had lost from its ranks Dr. Crooks, Dr. Hadley, Dr. Smith, and Dr. Warren) were added four members: Dr. J. K. Burr, Madison, New Jersey; Professor T. Chase, Haverford College, Pennsylvania; Dr. H. Crosby, New York; and Dr. T. Dwight, New Haven, Connecticut. Dr. Schaff was made president of the committee, Dr. Green and Dr. Woolsey the chairmen of the two companies. On the 7th December, 1871, a number of American revisers met in New York for the purpose of adopting a "Constitution," which provided that "the American committee shall co-operate with the British companies on the basis of the princommittee shall co-operate with the British companies on the basis of the principles and rules of revision adopted by the British committee. The British companies will submit to the American companies, from time to time, such portions of their work as have passed the first revision, and the American companies will transmit their criticisms and suggestions to the British companies

before the second revision." The American companies entered on their work in October, 1872.

Among the points of difference between King James's version and the new version Dr. Schaff enumerates the following:

"The new revision, while retaining the idiom and vocabulary of the old, including its innocent and intelligible archaisms, is yet so far adapted to the present state of the English language as to remove obsolete or misleading words and phrases, such as prevent, for precede; let, for hinder; to fetch a compass, for to go round; conversation, for conduct; by and by, for immediately; carriages, for baggage, etc.

"The old version represents the textus receptus; that is, a comparatively late, "The old version represents the textus receptus; that is, a comparatively late, mediæval, and corrupt text, derived from a few cursive manuscripts, and published by Erasmus, Stephens, and Theodore Beza. The new revision is based upon the oldest attainable text of the best uncial manuscripts (as Codex Vaticanus and Codex Sinaiticus), the oldest versions (especially the Latin and Syriac), and the quotations of the oldest Fathers (as Jerome, Origen, Tertullian, Irenæus), and digested with immense care and industry in the text and apparatus of the best critical editors of modern times (as Lachmann, Tischendorf, Tregelles, Westcott, and Hort). This older text has been more recently brought to light by remarkable discoveries and researches; and it is upon the whole purer light by remarkable discoveries and researches; and it is, upon the whole, purer, simpler, and stronger than the textus receptus, but will not change a single article of faith or precept of duty.

"The new revision represents the latest stage of Biblical philology, criticism, and archæology, and is far more accurate and consistent, though, perhaps in some cases, at a sacrifice of the rhythm of the old version. The improvements in this respect are innumerable, and occur in every chapter, although the ordinary reader may scarcely observe them. The new revision greatly reduces the number of italics or interpolations of the old version (which are mostly useless or misleading), and substitutes a natural arrangement by sections for the artificial versicular division (which dates from Stephens's edition of 1551), although the popular division of chapters and verses is, for convenience' sake, retained in the margin."

The labors of the revisers, both in England and America, have been given without compensation. Their necessary expenses for traveling, printing, etc., have been paid in England by the University printers, who have the copyright of the new work; in America, by the voluntary contributions of liberal friends under the direction of an auxiliary committee of finance.

It will probably be several years before the revised translation of the Old Testament is ready, but the committees will continue their work until it is brought to a successful termination. Meanwhile the portion of the Bible that is now submitted to the judgment of the English-speaking world will only stimulate the desire for the remainder. It is no small evidence of the essential unity of the Church that all denominations of Protestants are equally interested,

and that most of them have furnished scholars and critics to give their assistance in this undertaking. And it is a matter of grateful acknowledgment that they have come to this work without sectarian bias, and that no churchly prejudices can lead them to handle the Word of God deceitfully.

The revised translation will no doubt be severely criticized, and many familiar words will be missed; but the real meaning of the divine original will be more clearly expressed, and the divine purpose will be better understood. It is not published to gratify curiosity, but for use; and though it may be long until it is generally adopted in the pulpit, the Sunday-school, and the family circle, it is believed that it will at once be regarded as a standard "for doctrine, for reproof, for correction, for instruction in righteousness." If the several Churches shall recommend its adoption for public worship, the large Bible societies will certainly issue it in cheap form for circulation, in preference to the version now in use. The "American Bible Society" is limited by charter to print in English only the "Authorized Version" of King James; but if the public demand it, as probably it soon will, the charter will be so amended as to allow the printing of the new revision.

We need have no fear about the unsettling of our faith. Not a single doctrine will be weakened, not a single standard of belief will be changed. What was strongly established before will be even more strongly established now. The great truths of revelation will only stand out in clearer light, and their harmony, beauty, and majesty will better appear. Language changes, speech varies, old forms of expression sink, new ones arise; there is a constant flux in human words as well as in all other human things;—but THE WORD OF THE LORD endureth forever!"

## THE LORD'S PRAYER.

#### COMPARATIVE VIEW,

IN GOTHIC, ANGLO-SAXON, DANISH-SAXON, SCOTCH, AND ENGLISH, SHOWING THE PROGRESSIVE STATES OF THE ENGLISH TRANSLATION OF THE BIBLE.

#### Gothic (A. D. 360).

Swa nu bidjaith jus: So now bid (=pray) ye:

Atta unsar thu in himinam, Father our thou in heaven,

Weihai name thein.

Kwimai thiudinassus theins.

Come kingdom thine.

Wairthai wilja theins, swe in himinam Be done will thine, so in heaven

> jah ana airthai. and on earth.

Hlaf unsarana thana sintainan gif uns Loaf our the daily give us

himma daga. this day.

Jah aflet uns thatei skulans sijaima And off-let us in that debtors (we) are

swa-swe jah weis afletan thaim so as also we off-let the

skulam unsaraim. debtors our.

Jah ni briggais uns in fraistubnjai,
And not bring us in temptation,
Ak lausai uns af thamma ubilin.
But loose us of the evil.
Unte theina ist thiudangardi, jah mahts,
Because thine is kingdom and might

jah wulthus in aiwins. Amen. and glory in æons. Amen.

Anglo-Saxon (about A. D. 700).

Uren Fader thic arth in heofnas, Sic gehalgud thin noma.

To-cymeth thin ric.

Sic thin willa sue is in heofnas and in eortho.

Uren hlaf ofer-wirtlic sel us to-dæg And forgef us scylda urna, sue we forgefan scyldgum uruns.

And no inlead usith in costnung, Ah gefrig urich from ifle. Amen.

Danish-Saxon (about A. D. 875).

Eornistlice gebiddath eow thus: Fæder ure thu the eort on heofenum, Si thin nama gehalgod.

To-becume thin rice.

Geweorthe thin willa on eorthan, swa swa on heofenum.

Urne dæghwamlican hlaf syle us to-dæg. And forgyf us ure gyltas swa swa we forgifath urum gyltendum.

And ne gelæde thu us on costnunge, Ac alys us of yfle: Sothlice.

Danish-Saxon (about A. D. 880, translated by Ældred).

Fader uren, thu arth in heofnum, Si gehalgud noma thin. To-cymeth ric thin.

Sie willo thin suæ is in heofne and in eortha.

Hlaf usenne of wistlic sel us to-dæg,

And fergef us scylda usna suæ ue fergefen scyldgum usum.

And ne inlæd usih in costunge Uh gefrig usich from yfle. Amen.

Danish-Saxon (about A. D. 900).

Thu ure Fader the eart on heofenum, Si thin nama gehalgod.

Cume thin rice.

Si thin willa on eortha swa swa on heofenum.

Syle us to-dæg urne dagwanlican hlaf, And forgif us ure gyltas swa swa we forgifath tham the with us agyltath.

And ne læd thu us on costnung Ac alys us fram yfele. Amen.

Old English (metrical version by Pope Adrian, about 1156).

Ure Fadyr in heavenrich
Thy name be halyed everlich.
Thou bring us thy michel bliss:
Als hit in heaven y-do,
Evar in yearth beene it also.
That holy bread that lasteth ay
Thou sent it us this ilke day.
Forgive ous all that we have don,
As we forgiveth uch other mon.
Ne let ous fall into no founding
Ac shield ous fro the fowle thing.

Amen.

Old English (about 1160).

Ure Fæder thu the on heofene eart, Syo thin name gehaleged. To-come thin rice,

Geworde thin wille on heofene and on eorthe.

Syle us to-daig urne daighwamliche hlaf, And forgyf us ure geltes swa we forgyfath ælcen thare the with us agylteth.

And ne læd thou us on costnunge Ac alys us fram yfele. Amen.

English (manuscript of the 13th century).

Fader oure that art in heve,

I-halgaed bee thi nome.

I-cume thy kinereiche,

Y-worthe thi wille also is in hevene so be on erthe.

Oure iche-dayes bred gif us to-day,

And forgif us oure gultes also we forgifet oure gultare.

And ne led ows nowth into fondingge, Auth ales ows of harme. Amen.

English (Wycliffe's New Testament, 1360).

Our Fadir that art in heuenes,

Halwid be thi name.

Thy kyngdom cumme-to.

Be thi wille don as in heuen and in erthe:

Gif to vs this day ouer breed our other substaunce,

And forgeue to vs oure dettis as we forgeue to our dettours.

And leede vs nat in to temptacioun but delyuere vs fro yuel. Amen.

English (Purvey's Recension, 1388).

Our Fadir that art in heuenes, Halewid be thi name.

Thy kingdom come-to.

Be thi wille don in erthe as in heuene: Gyue to us this dai oure breed ouer other substaunce.

And forgyue to vs oure dettis as we forgyuen to oure dettouris.

And lede vs not in to temptatioun but delyuere vs fro yuel. Amen.

English (about 1430).

Our Fadir that art in hevenes, Halewid be thi name.

Thy kingdom come to thee.

Be thi will don in earthe as in hevene. Give to us this day oure breed over other substance.

And forgive to us oure dettis as we forgiven oure dettours.

And lede us not into temptation, but deliver us from ivel. Amen.

English (Tyndale's New Testament, 1525).

O oure father which art in heven, Halowed be thy name.

Let thy kingdom come.

Thy will be fulfilled, as well in erth as hit ys in heven.

Geve vs this daye our dayly breade.

And forgeve vs oure treespases even as we forgeve them which treaspas vs.

Leede vs not into temptation, but delyvre vs from yvell. Amen.

#### Scottish.

Our Father quhilk art in heawine, Sanctifeit be thy name.

Thy kingdom cum.

Thy will be done in earth as it is in heawin.

Giw us this day our daylik breid.

And forgive us our debts as ve forgiwe our debtours.

And lead us nocht in tentatione, bot delywer us frome ewill. Amen.

#### South Scottish.

Our Fader whilk ar in hevin, Hallovit be thy name.

Thy kingdom cum.

Thy wil be doin in erth as it is in hevin. Giff uss yiss day our daily bred.

And forgif us our sinnis as we forgif them that sin agains us.

And led us not into tentation, but delyver us from evil. Amen.

English (Prayer-book [Christian Man's Institution], 1538).

Our Father that art in heaven, Thy name be hallowed.

Thy kingdom come unto us.

Thy will be done and fulfilled in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses as we forgive them that trespass against us.

And lead us not into temptation, but deliver us from the evil. Amen.

English (Cranmer's Bible, 1539).

After this maner therfore praye ye:— Oure father which art in heauen, Halowed be thy name:

Let thy kingdome come.

Thy will be fulfilled as well in erth-as it is in heuen.

Geue vs this daye oure dayly bred.

And forgeue vs oure dettes as we forgeue our detters.

And leade vs not into temptation, but delyver vs from evyll.

For thyne is the kyngdom and the power and the glorye for ever. Amen.

English (John Bradford, M. A., martyr, 1555).

Our Father which art in heaven,

Hallowed be thy name.

Let thy kingdom come.

Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive them that are debtors unto us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, thine is the power, thine is the glory, forever. Amen.

English (Geneva Version, 1560).

After this maner therefore pray yee: Our Father which art in heauen, Halowed be thy name. Thy kingdome come.

Thy will bee done even in earth as it | And lead us not into temptation, but is in heauen.

Give vs this day our daily bread.

And forgive vs our dettes as we also forgive our detters.

And leade vs not into tentation, but deliuer vs from evill.

For thine is the kingdome and the power and the glory for ever. Amen.

English (Rhemish New Testament, 1582).

Thus therefore shal you pray:— Ovr Father which art in heauen, Sanctified be thy name.

Let thy kingdom come.

Thy wil be done as in heauen in erth also.

Giue ys to-day our supersubstantial bread.

And forgiue vs our dettes as we also forgiue our detters.

And leade vs not into tentation. deliuer vs from euil. Amen.

English (Authorized Version, 1611).

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts as we forgive our debtors.

deliver us from evil:

For thine is the kingdom, and the power, and the glory, forever. Amen.

English (Anthony Purver, 1764).

Thus therefore do you pray: Our Father who art in heaven, Sacredly reverenced be thy name. Let thy kingdom come; May thy will be done even on the earth according as in heaven.

Give us our daily bread to-day,

And forgive us our trespasses as we also forgive those that trespass against us.

And do not bring us into trial, but deliver us from wickedness:

Since the kingdom, power and glory is thine forever. So let it be.

English (Revised Version, 1881).

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come.

Thy will be done, as in heaven, so on earth.

Give us this day our daily bread.

And forgive us our debts, as we also have forgiven our debtors.

And bring us not into temptation, but deliver us from the evil one.





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